

A
PLAINE AND
FAMILIAR EXPO-
SITION OF THE

Thirteenth and Fourteenth
Chapters of the Prouerbs
of Salomon.

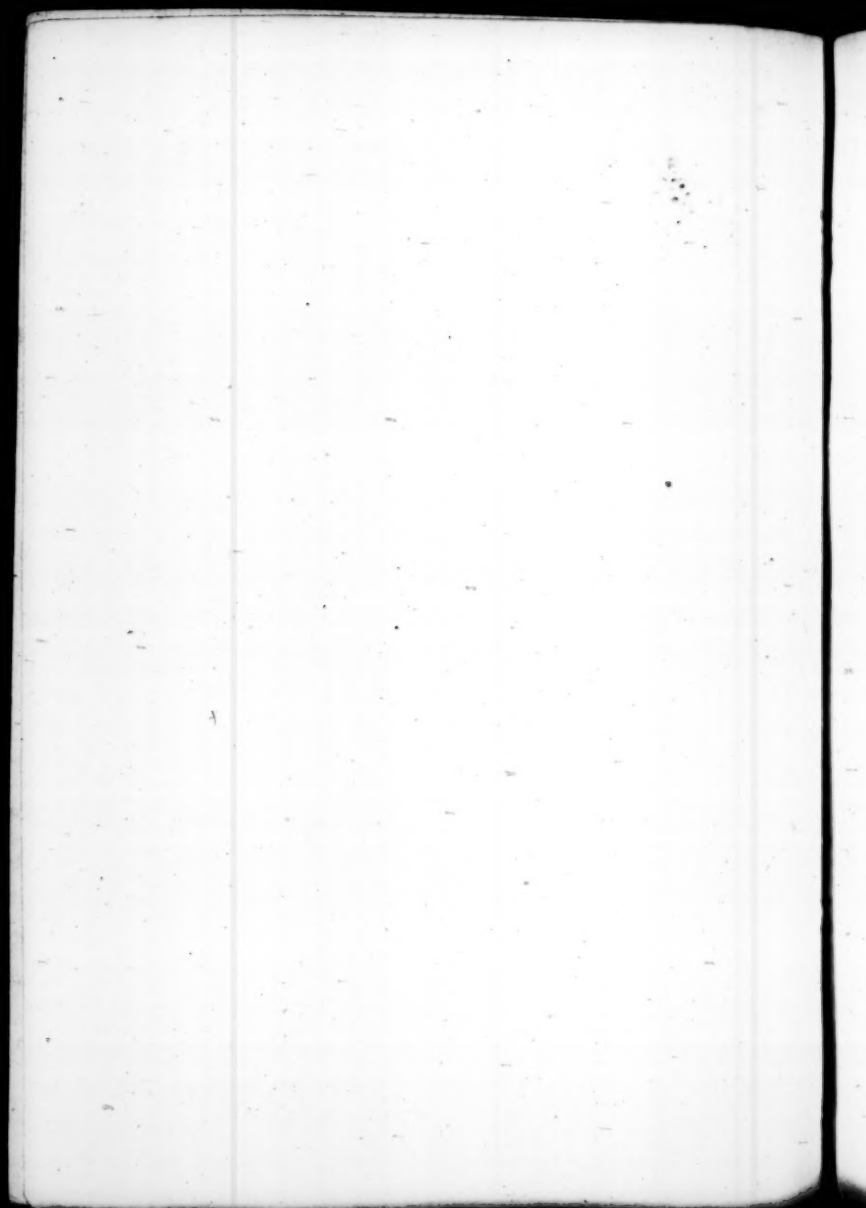
PROVERBS. 2.10.11.

*When wisdom entereth into thine heart, and knowledge de-
lighteth thy soule, Then shall counsell preserve thee, and
understanding shall keepe thee.*



Imprinted at London by R. B. for Roger Iackson, and are
to be sold at his shop in Fleetstreet, neare the Conduit.

1608.





To the right Honourable, *John Lord*
Harrington, Baron of *Exton*, and to the
worthy and Noble Ladie his wife:
Grace, and Peace.

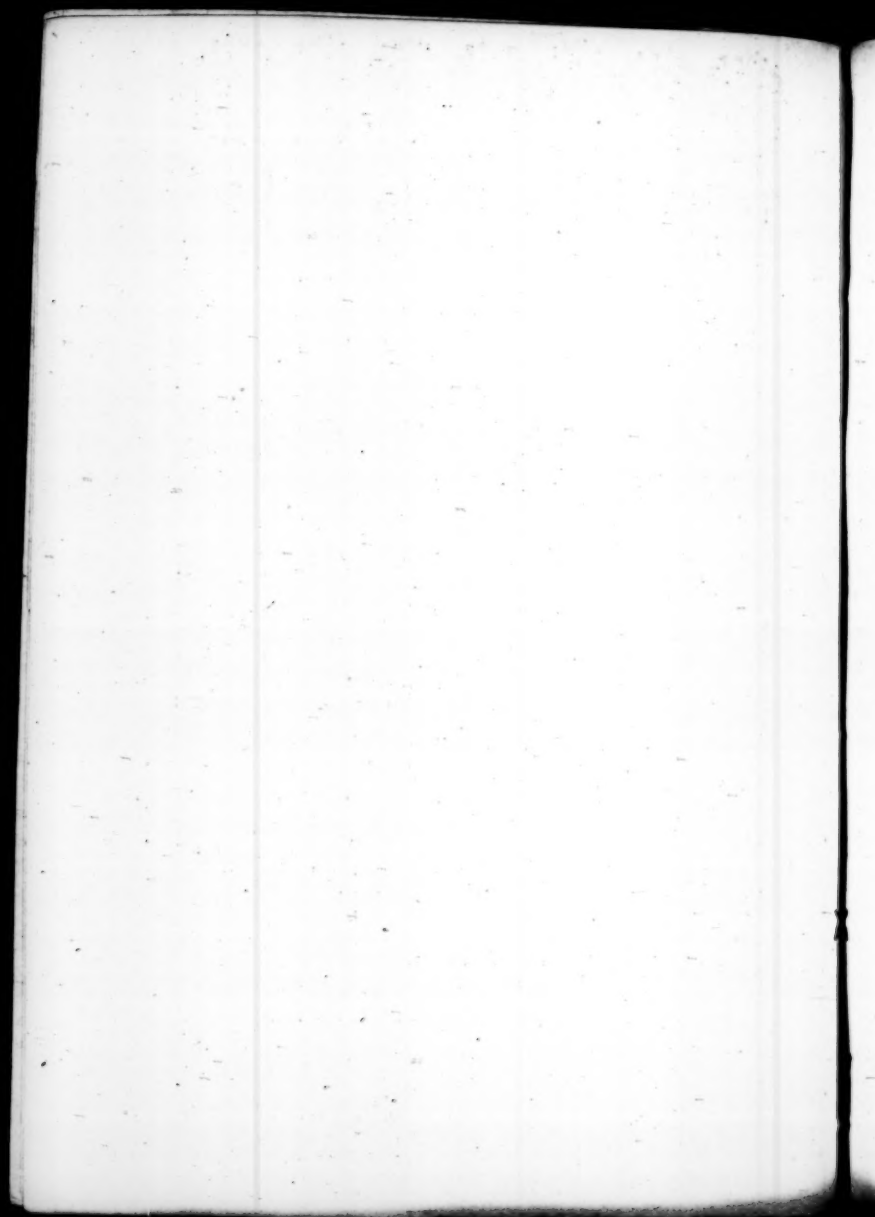
RIGHT HONORABLE,



Our Christian loue generally towards
all the seruants of God, together with
the especiall fauour shewed to vs, by
your good acceptance of our former
labours: hath giuen vs great incou-
ragement to offer this present treatise
vnto your Honors patronage, the purpoe and vpright
desire of our harts in all our writings is, to glorifie God,
and to edifie his people. The method which we obserue
herein, is the selfe same with that in our former bookes:
and the matter and manner of handling, we commit to
the iudgement of your Honors, and of euery godlie and
indifferent reader: If our endeauours be as charitably
interpreted by others, as they be faithfully intended by
vs, we are sure they shall giue offence to none, but satis-
faction to all. And thus nothing doubting but that your
Honors will vouchsafe to receiue this testimony of our
duty and vnfaigned loue, we humbly commit you to the
gracious protection of Almighty God; beseeching him
alwaies to direct and blesse you,

Your Honors in the Lord
to be commanded,

John Dod, Robert Cleauer.





AN EXPOSITION OF THE THIRTEENTH CHAP- TER OF THE PROVERBS.

CHAPTER XIII.

Verse 1. *A wise Sonne harkeneth to the instruction of his Fa-
ther: but a scorner will heare no rebuke,*



Wise Sonne, that is, a godly and prudent child of either sex, male, or female, sonne, or daughter, will receiue, obserue, and obey the good lessons, and counsell both of father and mother. *But a scorner*, that is, an obstinate, sinfull person, *will heare no rebuke*, that is, hee will be so farre from profiting by the reproofes of any, though he be a friend, though a brother, though a most tender father, that he will not so much as brooke, or beare it, without contempt at least, of the party which rebuketh him.

The wholesome precepts of parents are not to be light set by. *Doff. 1.*
It is the vsuall course and custome of the Scripture to intimate necessary duties by praying their wisefome which carefully per-
forme them, and censuring their folly which negligently omitt
them. As the wise builder layeth his foundation on the rocke, and
the foolish on the sand. The wise virgins tooke oyle in their ves-
sels with their lampes, and the foolish tooke no oyle with them. *Mat. 7. 26*
Mat. 25. 9.

Prou. 15. 5.

And so for our present purpose in an other place of this booke, *A foole despiseth his fathers instruction, but he that regardeth a rebuke is prudent.* And why is the one called foolish? because he playeth the parte of a foole, and must therefore beare the burden of his folly. And why is the other called prudent? because he walketh in the way of wisdom, and shall accordingly inioye the welfare of the wise.

Reasons.

1.

First, the authority is so ample, and amiable, as that in euery respect, it challengeth duty at the child's hand without gainsaying. Who besides such as are brutish, and voyde of all humanity, would except against his fathers admonitions, and say, you speak from malice, I take you not for my friend, you beare me no good will? Who, without extreame, and barbarous arrogancy, may grieve and most shameful disloyalty, can say vnto him, you haue nothing to doe with me, meddle with them that belong vnto you, I am too good to learne at your hands, and you are too base to be my commander? Fatherhood containeth loue, and greatnesse, and whatsoeuer may either allure the child to subiection, or compell him to submission. The gouernment of the greatest masters is the commendable, when they deale as parents: the gouernment of the mightiest Princes is then renowned, when it is paternall, and the subiects are vsed like sonnes: the gouernment of the high God of heauen is therefore most glorious, because it is fatherly, and gracious, and all his people are also become his children.

2.

Secondly, the lessons of godly parents be very forcible, when they be duely imbraced of obedient children. Their instructions and prayers ioyned together: their tongues and hearts go together: and their exhortations and Gods blessing worke together for good effect and profite. And by this meanes are many prepared to liue as holy Christians, vnder the minister in the Church: and as faithfull subiects, vnder the magistrate in the common weale: and as fruitfull persons for themselves and others, in their seuerall callings.

3.

Prou. 30. 17.

Thirdly, the perill of contemptuous children is so great, and their punishment shall be so grievous, as that happy is euery one that auoydeth that their sinne. *The eie that mocketh his father, or despiseth the instruction of his mother, let the Ravens of the vulture picke*

picke it out, and the young Eagles eat it. Such a one is like to suffer a violent, and shamefull death, and to want an honourable, and honest buriall, either hanging on a gibbet, or lying in a ditch, and so exposed to crows, and Kites, and other rauenuous foules, that feede on carrions. Now though it be true, that many of them escape this ignominious end here, yet neither is this a wish without successe, nor a threatning without execution. Though their bodies come not at the gibbet, yet if their soules go to hell, what are they the better for being buried, as the rich inan was? *Luke 16.* Though their flesh, and eies be not deuoured of Rauens and Eagles, yet if their soules and bodies be an euerlasting pray to eternall death, how much is their misery abated?

Admonition to children, as in all good seruices to be officious, *Vers. 1.* and dutifull to their parents, so in a principall manner to bee teachable, and tractable when they are instructed by them. It is a sufficient motiue to make thee attentiu to thy fathers words, if there be any equity in them, because he is thy father. When he only commandeth for himselfe he is to be heard, and obeyed, sithence thou canst not performe so much vnto him, as he hath deserued at thine hands. He was the instrument of thy life and being: he was by consequence the meanes and occasion of all the happinesse which euer thou shalt enioy. Much more respect then is to be had of his speeches which proceed from his meere loue, and kindnesse to thee: which wholly tend to thy profit and benefite: which God hath sent by him in mercy, for the good of thy soule and body, present, and euerlasting. When the Lord opened the mouth of *Balaams* Ass, onely to reprove *Balaams* foolishnes, it was *Balaams* great fault and folly, that he tooke no more heed to that which was spoken to him, and therefore when he chuseth so honorable a messenger, as is the parent to the child, and not so much to reprove, as to direct and assist him, what regard ought to be had of his admonitions?

Reproofe of sinfull Sonnes, contemptuous, and refractary children, which distast nothing so much as their fathers instructions. They gape for his goods, and long for his livings, & greedily couet after their patrimony: but they reiect his goodnes, and loath his graces, and will haue no portion of his wisdom. If their father

ther haue any faults, or frailty, which they should beware of, or giue them allowance in ought that is vnlawfull, his facts are authentically presidents for them to follow, his words are all oracles, for their warrant: but if he propose vnto them many holy examples of true piety, if he faithfully informe them in the way of godlinesse and vertue, his course of life is too austere for them to imitate, and his precepts so strict, that they are not bound to the practise of them. But is it in the choise of children to enlarge, or extenuate the power of parents at their pleasure? Will they authorize them to be commanders for the seruice of sinne, & disclaim their iurisdiction when they deale for the Lord? Let them know (for in time they are like to feele it) that this contempt is the forerunner of some iudgement. Though the father happily can not punish them, yet God is able; though the father would pardon them, yet the Lord will plague them. *Eli* was more willing to haue his admonitions neglected, then his sonnes to be destroyed, but God would not suffer them so to escape, and therefore it is sayd, *That they obeyed not the voice of their Father, because the Lord would slay them.*

1 Sam. 2: 35.

3.

Ephes. 6. 1. 4.

Instruction to parents to teach their children, seeing the Lord so commandeth children that learne of the parents, the duty of one sort is collected out of the praise of the other. And as it is here gathered by necessary consequence, so is it in other places expresse declared, As to the *Ephesians*; *Children* (saith he) *obey your parents in the Lord. And ye fathers bring them up in instruction, and information of the Lord.* This will be a meanes to frame them to obedience: this will be a meanes to make them wise, whereas the neglect thereof worketh in them stubbornnesse and folly. Of which of all his sonnes had *Danid* so much comfort, as of *Salomon*? And which of all *Danids* Sons was so well taught as *Salomon*? VVhich of all *Danids* sonnes were so proude and rebellious, as *Abolom* and *Adonijah*? And which of them all were so much without good education and gouernment as they? It is noted by the Holy Ghost concerning one of them, that his father would not displease him from his childhood, to say, why hast thou done so? It vsually commeth to passe, and it is to be seene in most places, that a dumbe parent maketh a deafe child, and a fond father

father a foolish Sonne.

But a scorner, &c. They that most deserue to be reprov'd, can least of all others endure reproofes.

The more guilty any man is, the more vnwillingly he heareth of his faults : it is death for a peruerse sinner to be checked for his sinfull behauiour. *Rebuke not a scorner*, sayth the wise dome of God, *least he hate thee.* And againe, *A scorner loneth not him that rebuketh him, neither will he goe vnto the wise.*

Doct. 2.
Prou. 9. 8.
Prou. 15. 2.

First, they are all proude men, as appeareth by the opposition which the Lord himselfe maketh: *with the scornfull he scorneth, but he giueth grace vnto the humble.* Now to be taxed for misdemeanours, is to such, a matter of reproach, and disgrace, and that an haughtie heart, and losty minde, can neuer well digest. They affect nothing more then applause and commendation, nor minde any thing lesse then repentaunce, and reformation, and rebukes without amendment, worke them nothing so much as shame and discredite, and therefore how can they chuse but abhorre them? Of such our Sauour speaketh, when he sayth, *That euerie man that euill doeth, hateth the light, neither cometh to the light, least his deedes should bee reprov'd.* And accordingly Saint Paule testifieth, *that all thinges when they are reprov'd of the light, are manifest* : for it is light that maketh all things manifest. Such as keepe their houses vncleane, wold not haue the filthines thereof discovered by a lamp, and they that haue stolne goods lying by them in corners, delight not to haue their roomes searched with a candle.

Reasons.
1.
Prou. 3. 34.

Ioh. 3. 20.
Ephes. 5. 13.

Secondly, scornfulnes groweth from an habite of many great sinnes. which men haue formerly committed and liued in, like an vlcer gathered of diuers corrupt humours.

2.

No Man is borne a scorner, nor becommeth such a one at the first, but is made so by degrees, as appeareth in the first Psalm, After he hath walked a while, in the Counsell of the wicked, he cometh to stand in the way of sinners, and then at the last hee takes vppe his rest, and sittes himselfe downe in the Seate of the scornfull. So that by their owne sinnefull custome, and GODS righteous curse, their heartes are hardened to worke Iniquitie with ouer greedynesse,

and then will they maligne all those that dislike their course, with bitternesse. And adde yet further, that there is in their consciences a hidden discouragement, and priuy despaire, both of pardon of their sinfulness, and possibility to leaue it, and that doth exasperate them against such as shall be dealing with it. Who is willing to haue his filthy wound vnwrapped and layed open to his disgrace, and raked into, and tented to his torment, when he taketh it to be altogether vncurable?

Vse. 1.

Instruction, to declare our selues to be no scorers by opeting our eares to Christian admonitions, and rebukes, which is a note of vnfayned piety and wisdom. An vngodly man may be reproued, but he cannot harken to a reproofe: and a foole may haue rebukes offred to him, but he will neuer imbrace them, nor rebuke his owne sinfull hart, when he is rebuked by others for his wicked waies. Who can say he is so innocent, that he deserueth no blame for his faults? who can say, he is so well natured, that he can amed his faults, though he be neuer tould of any? who can say, that he is too good for any man to giue him admonition? *David* looked as well to his waies as other men doe, and had as good a nature as other men haue, and was of as great place as other men be, and yet he maketh request to God, to giue him friends that would helpe his soule against his finnes, *Oh, let the righteous smite me, (saith he) for that is a benefite: and let him reprove me, and it shall be a precious oile, &c.*

Psal. 141 5.

2.

Reproofe of them that shew themselves scorers by professing that they scorne all manner of censures and admonitions. It is the stoutnesse of their heroicall stomacks, and the vigour of their ripe wit, that they will not be controlled at any mans hand. But is it from their valure and courage that they will not beare a reproofe, or from their impotency, or bondage that they cannot? is it the vertue of their wisdom that maketh them repell such wholsom instructions, or the venome of their blindness, as not knowing how to make vse of them? As valiant as they be, they are commanded and dealt with, like seruile slaues by Satan; and as wise as they be, they are condemned & plagued, as most miserable fooles by the Lord. How frequent are places to this purpose in the scriptures? *Be no mockers, least your bonds increase. Instruction is enill to him*

Isa 28:22:

him

him that forsaketh the waie, and he that hateth correction shall die. PROV. 15. 10

Because ye haue despised all my counsell, and would none of my correction, I will laugh at your destruction, and mocke when your feare commeth, &c. PROV. 1. 25. 26

Consolation to them that disdaine not to heare of their sinnes, though they were not carefull ynough to auoyde them. Their case is not so desperate, so long as they are not obstinate: and no mans hurt is incurable, if he be not incorrigible,

2.

Verse 2. A good man shall eat the fruit of his mouth: but the soule of the transgressors, violence.

THe meaning of the first part of this verse is, that godly men shall be blessed both for, and by their gracious, wise, & seasonable speeches, and consequently for their religious, and righteous behauour; and to this, in the other part is opposed the condition of the godlesse, that their soules, that is, themselues, at least in their soules, shall be requited with violence for their cruelty, and other euill deeds which they haue done, and consequently for their wicked words which they haue spoken. So it is all one in sense with the fourteenth verse of the twelfth Chapter, where it is layd, that *a man shall be faciate with good things by the fruite of his mouth, and the recompence of a mans hands, shall God giue vnto him.*

Verse 3. He that keepeth his mouth, keepeth his life: but destruction shall be vnto him that openeth his lips wide.

HE that keepeth his mouth) which is considerate and warie in his words, neuer speaking but when he ought, nor vttering any thing but which is true, and conuenient, *he keepeth his life,* prouideth for his safety, peace and quietnes. *But he that openeth his lips,* or strideth too wide, to lewde speaking (for so the word signifieth, as a harlot prostitutes her selfe, or spreadeth her body to filthy companions. *Ezech. 16. 25, destruction shall be to him,* he is like to meete with much trouble, and at one time or other, to be quite ouerthrowne.

Doct. 1.

The safety and happines of the whole life dependeth vpon the well ordering of the tongue.

Prou. 18. 21.

Psal. 37. 12, 13

Reasons. 1.

James 3. 2.

James i. 36

2.

Vse. 1.

That is commonly a meanes, when it is guided aright, to lengthen the yeares of mens liues : and that is vsually an occasion, when it is misgouerned, to lessen their daies & make them shorter. That being wisely and religiously imployed, will procure supply of all their wants, and that being rashly and sinfully vsed, will quickly dispatch them of great abundance. That being peaceable, discrete, and modest, will helpe to ridde them out of their troubles: but that being boysterous, hasty, and arrogant is like to entangle them with molestations. *Death and life* (saith Salomon in the eight Chapter) *are in the power of the tongue.* And therefore it is both a prudent and holy direction, which the Spirit of God doth giue vs in the Psalmes. *What man is he that desireth life, and loneth long daies for to see good? Keepe his tongue from euil, and his lips that they speake no guile, &c.*

First, it is proper only to good men to moderate and gouerne their tongues in due manner; they that can do that, are able to order their actions iustly, and they that do performe it, will not fayle to make conscience of the rest of their waies. *If anie man sinne not in word,* saith S. James, *he is a perfect man, and able so to bridle all the bodie.* And contrariwise, *If anie seemeth religious, and refrainer of his tongue, but deceiveth his owne heart, this mans religion is in vaine.* So that if it be peculiar to godly persons to keepe their mouthes, and vnseparably annexed to religion, it doth necessarily argue theyr happy condition, which haue attayned vnto it, and their dangerous case which be carelesse thereof.

Secondly, all our actions are sutable to our speeches, and a good tongue is the meanes whereby they are well managed. And therefore S. James calleth it the *rudder* of the man, by which his life is directed, and he that wanteth it, is in as great perill, and is like to perish, as a shippe in the roughest seas, without either stearne or Pilote.

Instruction to set a guard of attendance and watchfulnes before our lips in euery place, and at all times, that pernicious words issue not out to other mens dammage, and destruction. It is as safe to let poyson come into our mouthes, as pestilent speeches to goe out.

our thence: for that would worke on our selues alone, but these will hurt our brethren with vs : that would onely kill the body, and take away naturall life: and these will endanger both body and soule, and deprive vs of eternall life.

Neither is it an easie matter to keepe them in, vnlesse a continuall and serious care be had thereof. There are no malefactors more ready to breake out of prison, nor waters to flowe out of fountaines, then lewd, or foolish, or fruitlesse words are to proceed out of mens mouthes. How quickly shall the best forgette themselves in their talke, if they be not very vigilant, and warie? How many vnfit, at least friuolous, and idle speeches will steale away, and slip from them, if they giue any passage vnto them without examination of their purpose and businesse? The Prophet *Isaiah* was in good earnest, and spake as he found, and felt, when he said, that he was *a man of polluted lippes, and dwelt in the midst of a people of polluted lippes.* *Saint Iames* was well aduised, and knew what he writ, and had the Holy ghost to warrant him, when he calleth the tongue *An vnrule euill*, more vnrameable then the wilde beasts, or any other liuing creature : and if it were not well looked too, Hell, the Diuell, that hellish fiende, would fire it, and it would set the whole course of nature on fire. Isai. 6. 5. Iam. 3. 6. 7. 8.

And *Dauid* did not without cause, or neede, directe his petition to GOD for helpe from heauen, saying, *Sette thou O Lord a watche before my mouth, and keepe the doore of my lippes.* If it were a matter of no difficulty to gouerne the Tongue, his owne witte and reason would haue sufficed him for it. If it were a matter of no perill, to giue it head without government, he wold not haue asked ayde to keepe it: but knowing it to be impossible with his owne strength to rule it, and as dangerous to leaue it at liberty without restraint, he craueth the assistance of the spirit, for supply of his wants. Psal. 141. 3. 2. 4

Terrour of them that turne their tongues loose, and yeelede them liberty to vter whatsoeuer the malice, or pride, or luste of their heartes, can suggest: yea, whatsoeuer the Diuell shall put into their mindes and mouthes, and prompte them

Marke 5.5.7.

them withall. Their case is a thousand times more cursed then that of the Serpents whome Satan spake by, to beguile *Euans* and farre worse is it with them for their euerlasting state, then with the possessed man for his present condition, whom the diuel made to strike himselfe with stones, and compelled his tongue to crie out against Christ, which came to deliuer him. He was driuen to this extremity so to do, and so to speake, by compulsion, but these doe voluntarily offer the vse of their lips to Satan, and willinglie apply them to his seruice, against God, and their owne soules. And therefore the misery of that distressed captiue, moued the Lord to commiseration and mercy, and the sinfulness of these blasphemous wretches, prouoketh his wrath and vengeance. Such sinfull persons yet may be sayd to keepe their mouthes, though not as our Text doth admonish vs, by shutting them vp against all vnlawfull discourses, but as musketours hauing them alwayes charged, with some impious, false, and corrupt matter, and leuellling euery where at such as they minde to infect or depraue by them. But it were safer for them to shoote with rustie pieces, though peraduenture they might marre their faces, then with venomous mouthes that will surely wound their soules. Their virulent and wicked speeches will euery one recoil vpon themselves and strike them to the heart, besides their shame and misery, that is like to forgoe their death and damnation.

3.

Consolation to all those which haue power ouer their tongues and haue learned to hold their peace when it is time to be silent, and to open their mouthes with wisdom, when it is meeete to speake: the Lord hath giuen his word that their life shall be safe, and comfortable. They that blesse when they are rebuked, they that pray when they are reuiled, they that refraine their lips from deceit and guile, Saint *Peter* assureth, that they are heyres of blessing, that the eyes of the Lord are ouer them, that his eares are open to their prayers, and what can then be amisse with them? His beholding is with pity and compassion, his hearing hath alwayes in it a readinesse of granting, and he cannot but helpe, when he seeth their misery, and they seeke for succour at his hand. Albeit therefore they seeme to expose themselves to perills that will not requite wrongs with the edge of their tongues, yet they ward off iniuries,

1 Pet. 3.9.
10.12.

injuries, they haue the Lord for their refuge. Albeit they seeme to run vpon the point of the sword, that will speake bouldly for the cause of God, and set themselues against the wicked wayes of the world, yet they only prouide for their safety, they are neuer disarmed of their buckler. Faithfull and plaine dealing doth oft and commonly procure euill will, and blame, and troubles, but neuer bring any hurt: the greatest molestations for trueth and equity are not harmefull: death it selfe in that case is desirable, and not dangerous.

Verſ. 4. *The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall be made fat.*

THe sluggard lusteth) that is, negligent and idle persons haue strong affections to riches and credit, and all things which are in request and estimation, *but his soule hath nought*, they go without that which they long for, their wishes get no wealth, they faile of their desires, through the want of constant indouours to effect them. *But the soule of the diligent shall be made fat*, that is, the industrious persons themselues which painfully labour in some honest vocation, shall all be competently prouided for, and many of them, diuers times shall attaine to plenty and abundance.

The sluggard lusteth, &c. No men are more couetous, then they Doct. which are most slothfull.

Where the hands and other parts of the body be negligent & remisse in working, the minde and thoughts of the heart are wholly intent, and occupied in wishing, The best Bee in the hieue, is not more desirous of hony than the idle drone, nor the most laborious husband in a country more willing to be rich, than the luskish loyterers, The Prophet *Isaiah* reprehending the *blinde watchmen* the *dumb dogs* that could not barke, saith, *that they lie & sleepe, and delight in sleeping. And these greedy dogs can neuer haue enough.* *Isai, 56. 10. 17.*

First, this may appeare by the causes of it: for they want the medicine of faithfull trauell which serueth to repressse lust, and abound with pride and voluptuousnesse which are wont to feed it. *Reasons.*

It is very ordinary and common, that slothfull persons be high

min.

Prou. 26. 16.

Isai 65. 12.

Ezech. 16. 49.

Pro. 21. 25. 26.

24

minded and luxurious. And that testimony is giuen of them by the Lord himselfe, who narrowly looketh both into their hearts and waies. He telleth vs, that *the sluggard is wiser in his own conceits then seauen men that can render a reason.* And likewise that the sleepey doggish shepheards as they were insatiable for their gaine so were they sensuall for their bellies, saying, *Come, I will bring wine, and we will fill our selues with strong drinke &c.* And *Ezechiel* lynketh them all together as three lewde companions in the example of the Sodomites, saying, *This was the iniquitie of thy sister Sodom, pride, fulnes of bread, and abundance of idlenes was in her, and in her daughters.* And though the Scriptures should be silent herein, yet their owne practise woulde publish the trueth of this point, Who seeth not apparatly that they which do least good seruice to God or man, be most vaine, garish, and luxurious? doe not they that mind to set vp the trade of lazinesse desire to creep into such families as where they may fare well, and goe fine, & looke bigly, and do nothing, vnlesse it be to play the ruffians, & commit wickednes? Now then if it be certaine, that they are proude and voluptuous, it will follow also that they must needs be greedy minded and couetous to maintaine, if it were possible their credit and pleasures. This cause ariseth from their owne sinfull corruption, but an other proceedeth from Gods iust iudgement vpon them. If they lusted, and obtained that which they wished for, it would be a pleasure to them: though they wated that which they desired not, they would not greatly feele it: but now that they are so hungry for wealth, and yet kept fasting from it, when they see others so stored with plenty, this is a stroake of the Lords owne hand, as a punishment of their sinne, and addition to their misery. Hereof he speaketh in another place, saying, *The desire of the slothfull slaieth him, because his hands refuse to worke. He coueteth euen more greedilie, but the righteous giueth and spareth not.*

Secondly, this is manifest by the effects of it: for who will vse so many shifts and deuises to come by goods, as slothfull men vse to doe. They will pawne and forget all their credit to get any mans money by borrowing. They will aduenture all their state to winn away mens money by gaming. And in that case they spare not any friend, either kinsman or brother, either such as feast them, or
come

come to visite them, or be inuited by them, all is one, so that they may come by the coyne, they care not who they be that loofe it. They will hazard their liues to wrest and extort away mens money by robbery, and filch away their cattell by stealing: doth not this declare a violent affectiō of hauing, when they straine themselves so far to get substance?

Confutation of them that charge none but rich men with covetousnes, as if it were impossible for any to affect wealth, that cannot effect their desires to inioy it. All vnthrifty persons should be acquitted of that sin, and euery one that is faithfull in his calling and prosperous in his state, should be condemned thereof, if God would allow of their verdit. But he hath not empannelled them vpon the iury, they may iustly be challenged for partiality, and being parties, neither speake they according to law, nor yet haue any sufficient evidence for the facts: for the Lord himselfe testifieth that such as get little, be desirous of much, and they that haue nothing, by their wills would haue all.

Instruction, that we be not sluggards in spirituall things, satisfying our selues with wishing for grace and saluation without further labour and trauaile for them. *Striue* saith Christ, *to enter in at the strait gate: for manie I say vnto you, will seeke to enter in, and shall not be able.* If all should be saued that are not willing to be damned, we should haue swarmes of reprobates in heauen. The foolish Virgines would gladly haue gonne in with the Bridegroom, but they thought it too much paynes and charges to provide themselves of oyle in due time. And the riche man had good liking of eternall life, but no will, to part with his wealth for it. And so are there innumerable with vs, now, like as there haue beene almost in all ages, that would neuer fall into destruction, if words and desires without Christian behauiour and mortification, would preferue them from it.

For the other part of the verse, concerning the plenty, which they that be diligent are stored with, see Chap. 10. 4. in the second doctrine.

Verf. 5. *A righteous man hateth a false matter: but it canseib the wicked to stinke and be ashamed.*

THe meaning is, that all that are truly iust and godly, will decline from bad causes, words and deeds, with hatred thereof, so far as they appeare vnto them to be vnlawfull. At least it is the duty of all good men so to do, though sometimes peradventure they faile in practise. But contrarywise the wicked do not so, but take pleasure in sinfulness, and thereby are brought to disgrace & reproache, especially in the sight of God and good men, and oft also ordinary men, such as are merely ciuill, yea vngodly men and sinners do loath them, and speake euill of them for their lewdnes. Thus standeth the opposition. The righteous hateth a false matter and therefore gaineth reuerence and honour: but the wicked lo- ueth a false matter, and therefore is made odious and shamefull.

Doff.

1.

True righteousness consisteth not only in forbearing that which is euill, but in hating of it.

The affections are of as great force in the seruices of God, as the words and actions, and the heart hath no lesse place then the members of the body. It must be one and the principall agent in loue, where they haue calling to deale: and it must deale alone with detestation of those abominatiōs which they are discharged to intermeddle with. To this purpose it is that *Amos* saith, *Seek good and not euill, that ye may liue: and the Lord God of heasts shall be with you, as you haue spoken. But hate the euill, and loue the good, and establish iudgement in the gate, &c.* And to the same purpose tendeth the description which *Isaiiah* maketh of a righteous man that liueth in safety, when others are in perill, and retayneth his boldnes when others liue in feare. *He that walketh in iustice, and speaketh righteous things, despising gaine of oppression, shaking his hand from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing of euill.*

Amos 5. 14. 15

Iſa. 33. 15:

Reasons,

2.

First, it is the effect of sound pietie, and the worke of a heart truly religious, as it is sayd. *The feare of the Lord is to hate euill.* Prou. 8. 13.

Secondly, it maketh men carefull & constant in shunning that which

which is vniust and finfull: as *David* saith, *I hate the work of them that fall away, it shall not cleane vnto me.* No man taketh delight to conuerse with his enemy, or to put his hand to that which his hart riseth against. Why doe not men and women vse to play with Adders and Snakes, and serpents, as well as with whelpes, & birds, and such like creatures? because they hate them. Why will they put sweete flowers and those things that are odoriferous to their noses, and stop their noses at vnflauory sinelles? because their nature is delighted with the one sort, and abhorreth the other. Though sometimes men make shew of reformation of things that are amisse, yet if it arise not from an internall enimity against them, they are very like to fall backe againe vnto them: as *Saul* returned to listen to witchery, notwithstanding his former sharpe proceeding against witches.

Thirdly, though godly men are sometimes surprized by sinne, being either deceiued by the subtilty thereof, or ouerborne with the violence of it, yet if it be bitter vnto their soules, and their harts haue a quartrell against it, the Lord will neuer impute it to them. Hereof the Apostle speaketh to the Romanes: *I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I.* If I doe then that which I would not, I consent to the lawe that it is good. Now then it is no more I that doe it, but the sinne that dwelleth in me. Rom 7:15.
16 17:

Instruction, to informe our hearts against all manner of wickednes, that they may be the more incensed against it. The worse we like of sin, the more righteous we are, and the better the Lord will loue vs. And the more agreement there is between sinne and our soules, the lesse peace there is between our soules and God. All the hurts and miseries that euer haue come vpon vs, or on Christ for our sakes, do giue vs iust occasion to fall out with sinfulness, that hath bin the cause thereof. The loue that we beare to God who hath bin dishonoured by our sinfull life, should induce vs to abhor all vngodlinesse. The danger of persisting impenitent, and the hope of pardon and happinesse, when we cast off our iniquities, are iust motiues to make vs take vp weapons against them by iudging our selues for that which is past, and resisting strongly all the assaults of the same hereafter,

2. Conuiction of many to be vnrighteous men, by countenancing those foule faults in others, which they are ashamed (for the grosse of them) to practise themselves. Though they dare not lie impudently, and periure, least the truth should come to light, yet they desire that some other would doe it for them: though they will not violate the Sabbath, by open breache of it in their owne persons, yet they giue liberty to their sonnes, and seruants, and all their people to do what they list on the Lords day: though they breake not out into oathes, or drunkennesse, or wanton behauiour, yet they will be sociable with blasphemers, and drunkards, and filthy persons, and willingly heare and see them exercising such abominations, and allow them to defile their houses therewith, yea and permit their owne children and people to be chiefe doers in it. Where is righteousness? where is the hatred of an euill matter? How vnlike are they to *just Lot*, who was *dailie vexed with the uncleane conversation of the wicked*? It is euident, that whatsoever the heart hateth, the eyes will abhorre, and our senses will loath euery thing that is offense to vs. VVho without necessity would stand by and behould him, that were plucking off the skinne of an vnsauory carrion? VVoulde not euery man in such a case stoppe his nose, and turne away his face, & make hast to be gone? The comparison is homely, but that which is compared is incomparably more homely, & therefore we take leaue to describe such filthy behauiour by that which doth most nearely resemble it, though it be not foule ynough to expresse the loathsomnesse of it.

Dott. 2.

But it causeth the wicked to stinke, &c. The loue of sinne bringeth losse of credit and estimation.

Prou. 10. 7.

He that nourisheth rotten affections in his hart, and expresseth the same by vnholly and corrupt conuersation, is farre from hauing reuerence and true honour. As grace, like Spikenard, or other redolent oyntments, doth make the godly to be amiable, and much set by: so foule sinnes, like filthy diseases, or ill saucours, doe cause the wicked to be vile and loathsome. And so is the meaning of the Holy ghost in the tenth Chapter, as we haue there shewed, that their names shall be turned into infamy, as dead corpses are into putrefaction: God and wise men, will take as little

little delight in them, as people vse to doe in sents that be noy-
some.

First, the threatning and curse of God is directed against such, *Reasons.*
which will surely take hold of them, and not faile. *The Lord, saith*
the law shall send upon thee cursing, trouble, and shame, in all that
which thou settest thine hand to doe, until thou be destroyed. And
thou shalt be a wonder, a Prouerbe, & a common talke among all peo-
ple. Yea this was denounced against, and executed vpon the very
Priests themselves that were impious and sinfull, notwithstanding
their place and function was so venerable. *Behold, saith he, I will*
cast dung upon your faces, And I haue made you to be despised and
vile before all the people, because ye keepe not my wordes, but lift up
your faces against the law. *Deu. 28. 20. 37*

Secondly, it is a iudgement that carrieth waight with it, and
lyeth heauy on them that are vnder it. Mans nature abhorreth
shame, & desireth to be well thought of: and specially to proude
men, of which sort are all, or the greatest number of sinfull men,
contempt is as bitter as death. And therefore, at the last day,
the principall reward of the godly shall be *Honour and glorie,*
with euerlasting life; and one of the grieuousest punishments of
the wicked, that they shall arise to shame and perpetuall con-
tempt. *Rom. 2. 10.*

Thirdly, it answereth proportionably to their behauiour, and
so their wages is correspondent to their worke. They despise
God by their iniquity, and he will make them to be despised by
his iustice: they sought his dishonour by doing contrary to his
commandement, and he will bring them to dishonour by doing
according to his threatning. And so is that daily verified, which
he once spake by *Samuels: Them that honour me, I will honour, and*
they that despise me shall be despised. *Dan. 12. 2.*

Confutation of them that perfume all their words, and works
with prophanenes, to be the better liked in all companies, and
vse sinne as a preservation against shame and reproache. Pride is
a chaine vnto them, and cruelty couereth them as a garment,
and notorious impiety and licentiousnesse, are their principall or-
naments, and holy dayes attire, wherewith they deck themselves
for greatest brauery. Such is the corruption of our times,

Prou. 14. 34.

that it is esteemed the best way for men to grace themselves in the world, by professing themselves gracelesse and voide of all godlines. But either *Salomons* affirmation is false (which were impious to imagine) when he saith, that *sinne is a shame to a people*, or else their expectation is foolish (which will surely so appeare) when they thinke to gaine glory by that whereby so many others are made contemptible. Vaine, needs must the hope be, of washing faire in a foule puddle, or of making ones selfe sweet by wallowing in a sinke, or filthy priuy.

Verf. 6. Righteousnesse preserveth him that is upright in his way: but wickednesse overthroweth the sinner.

R*ighteousnes, &c*) that is, Gods favour, grace and goodnes for righteoulnes, and by it, doth protect both the bodies & soules of such, as are of a sincere heart and holy behaviour. *And wickednesse overthroweth the sinner, or man of sinne*, as it is in the originall text, it is alwaies a cause by desert, and many times a meanes by occasion to draw downe misery and destruction vpon him. The sence doth little differ from the third, fift, and sixt verses of the eleuenth chapter.

Verse 7. There is that maketh himselfe rich and hath nothing, and that maketh himselfe poore, hauing great riches.

T*Here is, &c*) that is to say, diuers men take diuers vnlawfull courses concerning their estate. *Some boast themselves to be rich when they haue nothing*, being poore and in debt they make shew of great wealth, by keping a great port. Others, *faine themselves poore, when they haue great substance*, they complayne of want, and goe barely, and fare hard, and would make the world beleue that they are nothing worth at all.

DoA.

It is a sin for men to dissemble their estate, by making it eyther better or worse then they know it to be.

The Lord is not pleased with such as faine prosperity that he gaue them not, nor with those that counterfet crosses which he inflicteth not vpon them. It is not safe for any man to arrogate to him-

himselfe that which he hath nor, nor to deny that portion which he hath, least need and penury make the falshood of his bragging manifest, and the curse of God cause his murmuring to prooue true.

First, the one sheweth his pride, and listeth vp himselfe, when God would haue him to be cast downe and humbled, & the other his discontentment, when he ought to acknowledge the liberall hand of God towards him. The former deale like those creatures that raise vp their backs, and bristles, and feathers, and seeme to be double as great as they are in deed: and the latter like those that wrap vp their bodies, and suffer scarce the one halfe of themselves to be seene, *Reasons.*

Secondly, the one endangereth his brethren by his fayr show, imboldening them both to lend to him, and promise for him, and traffick with him to their great hurt and damage, and the other defraudeth his brethren by casting his burden for publick expences vpon them, and robbeth both Prince and country of those dues which in right he oweth vnto them. *1.*

Thirdly, the one staieth the other mens hearts and hands from shewing them mercy for reliefe of his necessity: and the other dealeth cruelly with himselfe by refusing the needfull vse of those things which he holdeth in his owne hands. *2.*

Reproofe of them that are ashamed of their pouerty, but farre from being humbled by it. They count it a base thing to be in need, and yet themselves to be no base persons though they be most needy. If they iudge not their state contemptible, why doe they cloke it? if they acknowledge it to be meane and vile, why do they take so much vpon them? The complaint of the Prophet against Iſraell may iustly be charged vpon this kind of people: *their pride doth testifie to their face, and they doe not returne to the Lord their God, nor seeke him for all this.* For it is a contempt of corrections, when they strue against his strokes, and stubbornly resist his hand that smiteth them. The particular manner we haue briefly spoken of in the ninth verse of the former chapter. Onely one sort of men we may not passe by in silence, but somewhat must be spoken of them, and that is such as being acquainted fully with the insufficiency of their owne state, are yet most greedy of *vs. 1.* *Hosca 7. 10.*

Of getting all bargaines into their hands, to the defrauding of all those that haue any dealing with them. They are like to quagmires ouergrowne with greene grasse, wherein is no appearance of perill, before a man be plunged in them. These easily fall to both the extremities here specified. So long as they are borrowing though they haue nothing, yet they will make themselves very rich, that they may be trusted: but when they should make payment, though they haue wherewith to discharge many of their debts, yet then nothing is to be found to satisfie any man. In the next place it serueth to reprehend those niggardly persons, which swimming in plenty and great abundance, doe yet almost starue with penury and want; God offereth them meapes and opportunity of doing, and inioying good, that like flowing fountaines they might send forth streames vnto others, and be largely refreshed with comforts themselves, and they become bottomles gulfes, & whirle pooles, which draw away, and swallow vp all from others, and yet themselves haue vse of nothing.

2.

Instruction, that we deale plainly concerning the state of our soules, and neither grow conceited of more goodnes then is in vs, nor extenuate those gifts which the Lord hath bestowed vpon vs. It was too great a bragge of the *Laodiceans* to say that they were rich, and increased with goods, and had neede of nothing, when they were wretched, and miserable, and poore, and blind, and naked; and it proceeded from too great a discouragement in the godly Eunuches, to say that they were *dry trees*, when God hath giuen them the fruitfull lappe of grace.

Apoc. 3. 17

Isay 56. 3.

Verse 8, *The riches of a man are the ransome of his life: but the poore beareth not the rebuke.*

THe meaning of these words seemeth to be, that howsoeuer there is in diuers respects, very good vse of wealth & riches, yet many times they bring dangers to the owners thereof, who are driuen to depart with them for the preservation of their liues. And though pouerty be not without sundry inconueniences, yet poore men are more free from the contritions of enuious persons then those of higher place and degree. Notwithstanding it cometh

meth not to paſſe alwaies , neceſſarily, that euery riche man is brought into ſuch troubles, nor that euery poore man eſcapeth from all rebukes and moleſtations, but he ſpeaketh of that which oft befalleth the one, and ſeldome the other, eſpecially in regard of his eſtate.

Life is more precious then wealth and riches.

Doct. 1.

Euery godly man, euery prudent man, euery naturall man, that is not ſtript of all humanity, and the very nature of a man, will be at charges to redeeme his life with his goods. That which our Sauour ſpeaketh concerning foode, and apparrell, the moſt needfull outward things, is conſequently true in all other things being leſſe neceſſary. *Is not the life more worth then meate? and the bodie then raiment?* And it is aſcribed to the Lords mercy that Lot and his daughters were deliuered from the deſtruction of Sodom, though, as it appeareth by due conſequence, all his goods did periſh. *Jobs* cauſe doth alſo make it manifeſt, whoſe life the Lord ſo dearly tendered, when he gaue Satan liberty to ſpoile him of all his ſubſtance.

Mat. 6. 25.

Gen. 19. 16.

Fiſt, all manner of goods and poſſeſſions are for the ſeruice of *Reasons*, life, eyther to be for the neceſſary uſe, and reliefe thereof, or as ornaments and delights vnto it, to make it the more comfortable.

1.

Secondly, the fruition of riches dependeth vpon life, & where-as life may well be without opulency, and wealth; when any man dyeth his eſtate vaniſheth, his right in all earthly things ceaſeth, and his ſubſtance and liuings are transferred to newe owners.

2.

Thirdly, Gods iuſtice in putting a difference betweene him that ſtealeth a mans goods, and of him that taketh away a mans life, doth euidently ſhow, that life is more excellent than wealth. The one is inioyned by the Lawe to make reſtitution with double recompence, and ſometimes with threefold, and ſometimes with foure ſolde, or to be made a bond man: but the other is adiudged to dye for ſhedding of bloud, vnleſſe it were done at vnawares, and altogether againſt his will,

3.

Vse, 1.

Reprooſe of them that either by immoderate labour and tra-
uaile, or by carking and caring, or by denying to themſelues com-
petent apparell, whoſome food, and needfull phyſick, doe weare
out themſelues, and cut their liues the ſhorter, that they may
multiply their riches, and make their liuings the larger. And this
is yet a greater fault, that many preferre the earthly goods before
an heauenly life, and reſinguiſh the one and that for euer, to ob-
taine the other, though but for a ſhort ſeaſon. But of all, and all,
thoſe curſed homicides are to be condemned which in deſperate
manner lay violent hands vpon themſelues, when riches will not
come to them, or ſtay with them according to their full content-
ment. If they cannot increaſe their ſubſtance, they wilfully increaſe
their owne ſorow: if God take away any part of their wealth, they
throw away their life after it, and reiecting both the continuance
of this temporall life, and the hope of that which is euerlaſting,
do purpoſely caſt their ſoules into hell, and make themſelues mi-
ſerable for euermore.

2.

Conſolation to Gods people that haue aſſurance of the eternall
life to come, which incomparably ſurmounteth not onely golde,
ſiluer, pearles, precious ſtones, and all other treaſures, but alſo this
naturall life, the preſeruation whereof were not ouer bought,
though wee ſhould giue as much as euer *Salomon* had, for the
ſame.

Doct.

2.

But the poore, &c. As the ſtate of rich men is more fenced then
poore mens, ſo is the ſtate of poore men leſſe impugned then rich
mens.

Gen. 26.
14. 15.

The one ſort are like to tall trees and well rooted, but ſubieſt
to wind and weather on the top of the hill, and the other like to
low ſhrubs with little rootes, but ſheltered from all ſtrong blaſts
in the bottome. If *Iſaacks* herds & flockes had bene fewer, the
Philiftines would haue ſuffered him to dwell in more peace and
quietnes by them. If *Iacob* had gained no more in *Labans* ſer-
uice, than he brought thither with him when he came firſt, *Laban*
and his Sons would haue continued as mild towards him, as they
ſhewed themſelues at his firſt coming.

Reasons,

1.

Firſt, God his prouident hand doth ſo diſpoſe of the matter, that
they which are moſt vnarmed ſhall be leaſt aſſaulted, and where
helpe

helpe is wanting, there ordinarily violence ſhall not be offered.

Secondly, there is no fitte ſubieſt for enuy to worke vpon; for that alwaies picketh a quarrell at proſperity, and thoſe things which cary a ſhew of excellency. 2.

Thirdly, there is no pray or booty to be gotten by contending with them. Fowlers vſe not to beſtow their trauell and time in catching of litle wrens, but of ſuch fowles as either will be meate for their tables, or bring mony to their purſes. It is to be obſerued, that when *Iudah* was ſacked by the Babylonians, the poore of the land were moſt ſpared from the captiuiſy. And among vs, who may trauell ſo ſafely by the way, & ſing ſo merily in ſight of the theefe, as they that are known to haue litle money in their purſes? Who may liue more ſecurely at home, without feare of robbers by day or night, than they that haue neither plate, nor coyne in their cheſts, nor any good ſtuffe in their houſes? And who are freed ſo much from moleſtations and ſuites of law, as they that are neither able to pay the fees of the Court, nor to anſwer the charges of the plaintiffe? 3.

Inſtruction to helpe our ſelues to contentment, though our condition be inferior to ſundry others, by beholding the diſcommodities of higher places, and the immunities of our owne. Many caſt their eyes on other mens plenty, and their owne ſcarcity, but neuer look to their owne peace, and other mens troubles: to their owne ſafety and other mens hazards: to the boldnes which they might inioy, if they would imbrace the opportunity, & the dread that falleth on others by diuers occaſions. The very vnreaſonable creatures would willingly be exempted from heavy burdens, but fooliſh men would haue loades layd vpon themſelues, though they be altogether vnable to beare it. Wherefore it is a point of wiſedome for Chriſtians that haue but litle to recount with themſelues, that God ſeeth the ſmalneſſe of their ſtrength to manage great matters, and to beare great troubles, and therefore is indulgent to them to chuſe an eaſier ſtate for them. vſe. 1.

Verſe 9. *The light of the righteous ſhall reioyce; but the candle of the wicked ſhall be put out.*

THe light of the righteous) that is, the good eſtate and proſperity

rity of godly men, *reioyceth*, is stable and increasing, as it is sayde of the Sunne, from whence the similitude is taken that *be reioyceth like a mightie man, to runne his course*. And likewise here is ioy ascribed to it in respect of the effect, for that it maketh righteous men, not without due cause to be ioyfull. *But the candle of the wicked*, their wealth, credit, dignities, and pleasures, or whatsoever fleshly men haue in admiration, or delight in, are but like to a candle light in comparifon of sunne-shine, and *shall be put out*, euen suddainly be taken from them, or by degrees, in continuance of time consume away, and vanish to nothing. The opposition standeth in this manner: The light of the righteous endureth for euer, and therefore is full of ioy: but the candle of the wicked will soone bee put out, and therefore is full of sorowe.

Dott.

Onely good men in ioy a comfortable estate.

Isay 60. 2.

It is alwayes day with them, though they endure stormes and foule weather, now and then, for a season: and sinfull persons trauell all in the night, without any moon shine, or starre-light, their guidance, and comfort, and safety consist altogether in their lanthorne and candle. This is the meaning of the Prophet when he speaketh to the Church: *Behold darkness shall cover the earth, and grosse darknesse the people: but the Lord shall arise upon thee, and his glorie shall be seene upon thee*.

Reasons.

1.

Iob. 29. 3, 4.

First, the ioy and gladnesse of Gods people is in the assurance of Gods fauour and loue, which is testified by these externall blessings. It is not the fulnesse of their barnes, nor the greatnesse of their reuentyes, nor the largenesse of their stockes, nor the fayrnesse of their houses, nor the plenty of their plate and Jewels that bring gladnesse to their hearts, but the omniscience and bounty of the Lord, who in this manner expresseth his goodnesse towards them. *His light, saith Iob, shined on my head, and his providence was on my tabernacle*. Now vngod'y men contrary to this, rest satisfied in the desire of these earthly things, and looke no further, then to the corruptible treasures of golde and siluer, and such like commodities. Of this nature is that confused good which many so earnestly wish for in the fourth Psalme, and in such thinges, is the hope of all wicked worldlinges repo-

Psal. 4. 6.

reposed.

Secondly the condition of all good men, both within, and without, for grace and glory is growing to be better, neuer ceasing to increase, vntill it come to fulnesse, and neuer to decay after it shall be full: and the vngodly are fading away as fast, and hasten towards their destruction with incredible swiftnesse, neuer staying till they fall into ruine, and neuer to be repaired after they are ruinated. And to this purpose it is sayd in the fourth chapter of this booke: *The way of the righteous shineth as the light that shineth more and more vnto the perfect day. The way of the wicked is as the darknesse: they know not wherein they shall fall.* Prou. 4. 18, 19.

Consolation for godly and religious persons whom no man can bereaue of their blessed estate. The Sunne of righteousness ariseth vnto them, and shineth perpetually within their horizon, though the windes of malice and temptation blowe vp neuer so many clowdes of feares and troubles against them. Gods chastisements for their humiliation and triall, their owne sorrowe for their sinnes and offences, and their aduersaries violence for their ouerthrow and ruine, will neuer take away their comfort and glory from them. The foggy mistes of tribulations and afflictions doe seeme diuers times to ouerwhelme them wholly; and yet sayth the Prophet in the name of the Church; *Though I fall, I shall arise: when I shall sitte in darknesse, the Lord shall be a light vnto mee.* Mica 7. 8. The hideous blacke clowdes of disgrace and contempt, of slaunders and iniurious accusations doe threaten to couer them for euermore, and yet sayth David, *Committe thy waie vnto the Lord; and hee shall bring forth thy righteousnessse, as the light, and thy iudgement as the noone day.* Psal. 37. 6. So that whiles there is a God to send helpe to his people from heauen, or to call them to glory in heauen, they are not destitute of happines.

Reprooffe and terrour of the vngodly, who by louing a finfull darke behaviour, doe chuse to themselues a miserable darke estate. For they that will be the children of darknesse by sinne and rebellion, shall abide the blacknes of darknesse, with shame and confusion. Though the Lord cause the sunne in the

firmament, that visible planet to rise vpon the wicked aswell as the godly, to minister warmth and light to their bodies for the present, yet he will withhold the shine of his sauour from yelding ioy and glory to their soules for euer. But in the meane time, say they, who is brightest? who is richest? who is greatest? See whether there be more of them that giue them selues to religion, in eminent places and honour, or of them that take their liberty according to the course of the world. *Sol.* True it is indeed, that most commonly worldlings goe before Christians, in earthly preferments, though not alwaies; for by Gods mercy many good men attaine also to riches and dignities. But know that your case is lamentable, when you haue nothing else to comfort your hearts with but this, that you are wealthy and mighty. What maketh your small candle seeme to giue you so great light? Because you haue bin alwaies shut vp in a darke prison, and were neuer acquainted with the bright beames of Gods gracious presence. But what shall become of you when your candle shall bee wasted? when your light shall be extinguished? when your prosperity shall perish? It is certaine that all carnall excellency will come to an end, either being blowne out by violence, or worne out by time. Remember that *Haman* had, as it were, a lynke carried before him, and yet it was put out suddenly, snuffe and all, at one blast, and he left in hellish darknes of shame and misery. The king of Babel in greatnes was like to *Lucifer*, the brightest morning star, and yet fell from the heauen of his magnificence, and lost all his glory in a moment.

Isa 14:12:

Verf. 10. *Through mere pride doth man make contentions; but with the well aduised is wisdom.*

ONlie by pride, &c) that is, where soeuer strife groweth, there is pride, at least in one of the parties contending, if not on both sides. Sometimes it stirreth vp men, and imboldeneth them to offer wrongs; sometimes imbittereth men; and maketh them wayward against the right: sometimes it causeth the one to be carelesse of dealing according to equity, and the other to be impatient of bearing any iniuries. Yet notwithstanding this condemneth

demneth not all kinde of contending, but the frowardnes of the faulty persons in it. It is lawfull to giue a rebuke and correction, if it be done vpon good grounds, with an vpright heart, and in due manner, though it be the occasion of some iarre or debate, and he onely is to be blamed, which receiueth not the admonition. And so to stand in the cause of God is commendable (for the Prophet reprobeth them that *contend not for the truth*) and they are to be charged with the sinne of contention, which oppose themselves against good causes. Neither are such here to be taxed as defend their state, or by the helpe of the magistrate & lawes against those which goe about to defraude or defame them. Neither yet are they to be reprobued by this, that follow suites against malefactors to bring them to iust punishment, Prouided alwayes, that in these cases the cause be waighy, their proceedings equall, and their harts free from all malice and reuenge. *But with the well aduised is wisdom*, they which haue discretion and iudgement in themselves, or be willing to harken to aduise & counsell of others, will beware of vnecessary controuersies. The opposition is this: Onely by pride and folly doth man make contentions: but with the well aduised is wisdom and humility to follow peace.

So far as any man is contentious he is proude.

Doct. 1.

Humility is euer ioyned with loue; and both of them with mildnes and patience, and all of them are enemies to bitternesse and debate. No man was more ready to passe by wronge and injuries done vnto him then *Moses*, and that was because *Moses* exceeded all the men of his time in humility and meeknes. And Iesus Christ was the most patient and peaceable of any that euer was in the world, because neuer any was so humble and lowly as he. And this very reason among diuers others, is brought in the twelfth chapter of Saint *Mathew* to proue it: *He shall not strine nor crie, neither shall any man heare his voice in the streetes.* And contrarywise it hath appeared in all ages that where pride is deepest, there patience is shallowest, and they that ouerflow with the one, are void and empty of the other: And therefore the wise man opposeth them together as contraries, saying, *the patient in spirit is better then the proude in spirit.* And in another place: *He that is of a proude heart stirreth up strife.* And this will appeare the better if

Numb. 12. 3.

Mat. 12. 19.

Ecc. 7. 10.

Prou. 28. 25.

if we obserue the principall branches which the venomous sappe of pride breaketh out into.

Reasons. 1.

The first is self-liking, a high estimation of their owne worthines and desert, which they take for a great indignity, not to be as much respected of others. And this maketh them so angry and fierce and implacable against those, which crosse them in their commodities, or be not tractable to yeeld to all their desires.

2.

The second is emulation where by they enuiously repine and quarrell at those gifts and good things which they behold in others, whom themselves are vnable to match, or at least to surmount and ouerpasse therein.

3.

The third is contempt and disdain, when they conceiue a base opinion of their brethren, as of vnworthy and vile persons, and feare not to loade them with despite and contumelies, or to neglect all manner of duty towards them.

4.

Gen. 4. 23.

The fourth is ambition, when they strue for victory, and propose to themselves praise, or seeke like *Lamech* to be feared for their force and boysterousnes.

Vse. 1.

Reproofe of them that being most vnquiet and troublesome, do cast all the blame vpon them that beare all the burden, None barke so much with their tongues, as they that bite most with their teeth; none calumniate so much with lips of falshood, as they that smite with the filts of iniquity: the wrong doers are the greatest fault-finders; and they that are iniuriously oppressed, are commonly also maliciously depraued. How many exclaime of euil neighbors, that they cannot liue peaceably amongst them, and will not looke to the pride of their owne harts, which breedeth the contentions? Where soeuer they dwell they are dashed with waues of strife and dissension, and then they accuse the times, and places, and people, when they themselves excite the tempest, and cary in their bosomes the blasts that raise the billowes.

2.

Confutation of them that thinke none to be proude, but such as are pompous, and that none can haue great hearts, that be not clad with gorgeous apparell. They that are to exercise their ministry among the vulgar and poorer sort, shall find it a difficult matter to conuince them of the sin of pride. It seemeth a strange paradox vnto them, and a palpable wrong and indignity offered

to

to tax them with ſuſpitiō of that, as though it were impoſſible for them to be touched with it, ſithence their garments and houſes and furniture, and all doe apparantly ſhew the contrary. But how doe they demean themſelues? what agreement haue they with their neighbours? Indee de they cannot deny, but that there is great diſcord between them and other without dores, the whole towne is at variance with them, and within dores they cannot but fall out with the whole houſhold: for there is none abroad or at home which doth not abuſe them. Who ſeeth not a high mind in a low ſtate, and much pride in ſmall wealth, and a great ſtomacke vnder ragged rayment?

Inſtruction if we would ſhew our mildnes, and not vex our ſelues and others with brawles and contentions, let vs purge our hearts of this turbulent humour, which is a perpetuall make-bate. And if we would inioy peace from others, and not be moleſted with contention, let vs conuerſe and haue fellowſhip with ſuch as are religious and humble. For they that haue peace with God, againſt whome they formerly warred, and are at war with ſinne, wherein they formerly liued, cannot but be peaceable and louing towards all thoſe which are friends to God, and enemies to ſinne.

But with the well diſpoſed, &c) As euery one is more diſcreete and wiſe, ſo he is more inclined to be quiet and peaceable. Folly loueth to feede on ſtrife and debate, and true wiſedome auoydeth it, as a thing that is dangerous and hurtfull. Saint James teacheth vs that to be apt and forward to bitter behauiour, is *earthlie, ſenſuall, and diucliſh. But the wiſedome that is from aboue, is fiſt pure, then peaceable, gentle, and eaſie to be intreated.* Doct. 2.

Fiſt, a man of vnderſtanding ſeeleth the waight and burden of his owne faults, againſt GOD and man, and therefore is rather moued to pittie other men for theyr infirmities, then to purſue them, And as hee hath found mercie at GODS hand in forgiuing his ſinnes, ſo will he deale mercifully with his brethren in paſſing by their treſpaſſies. Reaſons.

Secondly, they well diſcerneth that they ſhall gaine nothing by the loſſe that they cauſe other men to ſuſtaine; their neighbours infamy will not heale their credite: and the trouble that

they put others vnto, will not be a meanes of their owne quietnes. It is impossible that the hurt of one member by violence offered to it, should turne to the helpe of an other that hath wounded it.

3. Thirdly, they foresee and ponder of the perills that may growe to themselves by vnnecessary contentions. Should they not vex their minds by distempers, and perturbations? Should they not hinder their state by expences and charges? Should they not get themselves enemies siding and diuision? Should they not indanger themselves of shame and ignominy by taking the foyle, and being ouerthrowne in the suit? All these they looke into before they enter into the strife, and therefore in consideration of them, they forbear to strive at all.

Vse.

Reprofe of them that take it to be the best meanes for making their wisdom notified, and knowne to the world, to be stirring and ready to pursue euery quarrell. It seemeth to them a title of honour to be sayd to haue a shrewd head, and therefore they make themselves masters of molestation, that few can liue in peace and quietnes by them. But if Christ Iesus was wise (as who can deny him to be very wisdom it selfe) then these are necessarily to be accounted fooles, as taking a course directly contrary to his. For he esteemed it as a matter of true praise to be meeke and gentle as a lamb, receiuing many wrongs rather then reuenging one; but they glory in being like to bulles and Rams, and fiercer beasts, that offer violence to such as neuer prouoked them with any injuries.

Verf. 11. The riches of vanitie shall diminish: but he that gathereth with the hand shall increase them.

Goods ill gotten, and wealth attained vnto by vnlawfull meanes, shall not prosper, but either waxe lesse and lesse, or perish together on a sudden, or at least depart from the vniust owner, and become another mans: but he that vseth honest labour and diligence, doth take the right way to thriue, & dayly to grow richer. See chapter 10. v. 2. 3. 4. and 12. v. 27.

Verf.

Verf. 12. *The hope that is deferred, maketh the heart sick: but when a desire commeth, it is a tree of life.*

THe hope deferred) that is, when the thing hoped for is not obtained according to his expectation that hoped for it, but is put off from one time to another, it bringeth great griefe and affliction; *but when the desire cometh*, when a man hath that which he long wished for, *it is a tree of life*, that is, very pleasant and comfortable, and healeth the spirits which were weakned by the former delay.

As hope is neuer conceiued without comfort, so it is seldome *Doth* protracted without sorrow.

The elder sort and euery sort of people are like to litle children in this point: that which they hope for, and long for, they would not long waite for, and their hearts will cry if they be not soone satisfied. The Prophet thought the time not short wherein he had continued expecting deliuerance and comfort at Gods hand, when he sayd, *mine eyes haue failed in waiting for thy saluation*. Especially in the 13. Psalme doth *Dauid* declare his ardent desire of speedy helpe by multiplying of *how long*. Psal. 119. 123.

How long wilt thou forget me O Lord, for euer? How long wilt thou hide thy face from me? How long shall I take counsell within my selfe, hauing wearines daily in mine heart? Psa. 13. 1. 2.

First, that which men desire with hope and yet cannot haue it, *Reasons*, doth worke in them a more sensible feeling of their need, and so they are punished with the paine of hunger and thirst, And so, as foode long kept from the stomach, doth bring the body to weakness; euen so the thing longed for, prolonged, doth driue the soule to faintnes.

Secondly, it commonly commeth to passe euen to good men, and those of the best gifts, and greatest graces, that they shall be assaulted with many feares after they lay hold on the couenant of God, vntill it be performed vnto them. The defect of their faith, the sence of their wants, their carnall reason, their fleshly friends, the temptations of Sathan will altogether attempt to draw them to doubt, that either they were illuded in apprehending the promise,

mise, or that the Lord is remisse in fulfilling of it.

Vse. I.

Deut. 28. 32.

Instruction to hope for nothing but that which is haueable, & may well be had, and whereof we are capable, and that doth belong vnto vs: for if protection cause the heart to languish, what will frustration and disappointment doe? It is one of the threatnings against the wicked in *Deuteronomie*, that their goods, and cattell, and children, *Should be given vnto another people, and their eies should still looke for them till they failed, and there should be no power in their hand.* Now what is meant by this, that their eyes should fayle? That their expectation deceiued should turne them to as much woe, as if their eies had lost their sight. And that was because that they incurring the curse by their sinfull behauiour, did yet presume of a restitution to happinesse, as though nothing had appertayned to them but blessings. So slothfull persons, expell and chase from them all wealth and riches, by violence, and yet trust, that in time, they shall bee able to compare with the best of them all, in wealth and riches.

2.

Not to limitte God, nor prescribe to him in what space he shall fulfill his promises. It was an impious, and heathenish speache of the King of Israels messenger, when he sayd in blasphemous manner, and that in the hearing of *Elisha*, that he neither would, nor ought to attend on the Lord any longer. But we neede not drawe admonitions against this from the infidelity of the wicked, but from the infirmities of the godly, as *Abraham* and *Sarah* had much adoe to beleue, that a childe should be begotten and conceiued of their bodies, after theyr naturall vigour was consumed, and therefore *Hagar* was brought in to helpe the matter, and to supply that which was wanting in *Sarah*.

3.

Not to depend on man, nor to repose our hope in flesh and bloud: for thereby we shall not onely be delayed of our helpe too long, but defeated of it altogether. For it is a righteous thing with GOD, that they which will deifie creatures by confidence, should be deceiued by creatures, with confusion.

The poore Israelites found this, and felt it, and cryed out vpon their owne folly for it, *Whiles we waited for our vaine helpe, our*

eies

eyes sayled: for in our wayting we looked for a nation that could not Lam. 4. 17.
same vs.

Where we vndertake to minister succour, and can accordingly effect it, let vs not grieue the hearts of them that are already in affliction, by lingring too long before we relieue them. So doth God teache vs to shew mercy and beneficence timely, and in due season. *Saie not vnto thy neighbour, go and come againe,* Prou. 3. 28.
and to morrowe will I giue thee; if thou now haue it. And this was one among sundry other testimonies of a good conscience, whereby *Iob* was comforted in his extremities, *that he had not restrained the poore of their desire, nor caused the eyes of the widdowe* Iob. 31. 16.
to faile.

But when the desire commeth, &c) The longer we stay for any good thing, the more ioy we shall haue at the receiuing of it. See Chapter 10. v. 28, Doct. 1. Doct. 2.

Verse 13. *He that despiseth the word, he shall be destroyed: but he that feareth the commandments, he shall be rewarded.*

HE that despiseth the word, &c) that is, every one is in a dangerous case, and at least certaine to perish in the end, who contemptuously reiecteth the holy Scriptures, which because the Lord doth as it were, speake in them, & declare his will by them, are called his word, and that, for the perfect agreement and consent of all the parts, is set downe in the singular number, as if it were but one. Neither is this punishment threatened only to the contemners of the bookes, and sentences, and Texts of the Scriptures, but likewise to the despisers of the ministry thereof. *But he that feareth the commandment,* which reuerenceth, and loueth, and maketh conscience of the whole doctrine of God *he shall be rewarded* with peace, and blessings of this life, and glory and blessednes in that which is to come.

No sinne is more dangerous and hurtfull, then the contempt of Gods word. Doct. 1.

The ignorance and neglect thereof in them which haue opportunity to know, and imbrace it, is not a small fault, nor

often passed ouer without punishment, much lesse may they look to escape without some grieuous plagues and iudgements, that set naught by it, that despise it, that obstinately reiect and deride it. And in this case there is no priuiledge or immunity by age, or state, or place, or multitude: our Sauours threatning is generall, without any respect of persons: *Whosoener shall not receiue you, nor heare your words, when ye depart out of that house, or that City, shake off the dust of your feete. Truelie I saie vnto you, it shall be easier for them of the land of Sodome and Gomorrah, in the day of iudgement, then for that Citie.* Who knoweth not that the mystery of the Sodomites is very grieuous, as their wickednes was very hainous? Who hath not heard aswell of their lamentable plagues, as of their damnable sinnes? They are condemned as Saint Peter saith, already, and therefore not like to be saued hereafter: and what then shall be the condition of those which are subiect to a greater destruction than these?

Reasons.

1.

Deut. 28. 45.

First, all the threatnings of the law be due vnto them, and will in time accordingly be executed, as is sayd in *Deuteronomie*: *All these curses shall come vpon thee, and shall pursue thee, and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God.*

2.

Psa. 81. 11.

Secondly, they renounce the Lord himselfe from being their God and king: they disclaime his crowne and scepter, his authority and government: they actually deny his nature and attributes. The rebellion of such vngodly persons the Lord complaineth of in the Psalmes, saying: *My people would not heare my voice, and Israel would none of me.* The punishment of such contemptuous rebels our Sauour doth foretell in the gospell, saying: *those mine enemies which would not that I should aigne ouer them, bring hither, and slae them before me.* Earthly Princes will not endure despite at their greatest subiects hands, to haue their dignity defaced, or their lawes violated, or their gouernance trodden vnder foote, and therefore much lesse will the Lord of glory, of iustice, & power beare such indignities at the hands of sinfull men which are his most abiect and contemptible creatures?

Luke 19. 27.

3.

Thirdly, they cast from them all the remedies and medicines, whereby they might be cured of their sins, and deliuered from their

their euills. What is the best way to be deliuered from pernicious plagues and punishments? to pacifie Gods wrath and displeasure, what is the way to pacifie Gods wrath and displeasure? to haue a communion with Christ in his passion, merits, and graces, what is the way to attaine to this communion in the passion, merits, and graces of Christ? to bring a faithfull and humble heart to lay hold on his promises. And by what meanes may the hart be seasoned with faith and humility? by the efficacy and vertue of the word. So then they that conterne the word refuse to be faithfull, relinquish the promises, loose all right in Christ, liue in Gods displeasure, and consequently expose themselues to pernicious plagues and iudgements. And thus much the Scripture doth testify by shewing vs a president of the peruerse and froward Israelites. *The Lord God of their fathers sent to them by his messengers, rising earlie and sending: for he had compassion on his people, and on his habitation. But they mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no healing.* 2. Chron. 36. 15, 16.

Terror for the Papists, whose religion is altogether conected *Vse*, and made of seuerall sorts of contempt: for what is there in it that tendeth not wholly to the disparagement of the holy Scriptures? Are they not despised, when mens writings, and many of them mere forgeries, are made of equall authority with them? Are they not despised when the commandements and traditions of men, when trifles and toyes, when legends and fables, and shamefull lyes are preferred before them? Are they not despised when a sinfull man, that man of sinne, shall vsurpe authority ouer them, and prescribe a meaning to them, and not permit them to haue any other sense or power than he shall vouchsafe to giue? Are they not despised when they are so violently impugned? when doctrine and practice is directly against them? when men wilfully refuse the knowledge and vnderstanding thereof? when they labour with all their might, that all the world might be kept close prisoners in the dungeon of darknes, and deprived for euer of the light of the Gospell. 2. This sentence will presse sore vpon the Brownists, who are become bitter despisers of the ministry of Jesus Christ by seperating themselues from the churches of God, and

and depraving all the holy meanes of saluation, Howsoever they pretend to stand for sincerity, yet they resist it: and taking vpon them to be champions for Christ his kingdome, they fight against it: and though their arguments seeme to be grounded on the word, yet being well sifted they proue meere falacies, & haue no agreement with the meaning of the Holy ghost, in the word. They are strongly illuded by Sathan, and made his agents, as much as may be, to peruert the right waies of the Lord. 3. It generally condemneth all those which wish that Gods will might be put backe, that their owne might be set forwards: that would haue his word to giue place, that their lusts might take place: that be readier to breake all his commandements, then willing to crosse any one of their carnall affections. He shall rather lose his seruice, then they will lose their sinfull pleasures: his lawes shall rather be transgressed, then ought of their commodities lessened: they care not how low his glory falleth, so that their name and credit may mount vp aloft. Some therfore bitterly proteste hostility against sincere preaching: some scoffingly deride the faithfull preachers: and some fainedly make semblance of loue to both: but all these, as *Dauid* saith, *Doe hate to be reformed, and cast the words of the Lord behind them*, and therefore all these as *Ieremie* saith, shall be *ashamed, and afraide, and taken*, and so destroyed. Many hope for safety in regard of that which they are not, as because they be not adulterers, nor theeuers, nor grosse offenders against mans lawes; but they neuer thinke of the perill in respect of that which they are, being irreligious and prophane, and impious contemners of Gods lawes,

Plal. 50. 17.

Ier. 8. 9.

Dott. 2.

But he that feareth the commandement, &c. Whosoever are religiously affected to the word and worship of God, are sure to speede well for it.

Though nothing be merited by desert of their part, yet all happines is due vnto them by promise, on Gods part. And if any one of them should sayle to be blessed, the whole body of the Scriptures should cease to be true. For it is the current of all those holy writings, and the couenant which is confirmed by the blood of Christ, that Gods people in whose heart his word is, shall neuer

Plal. 119. 165. want safety, nor comfort, nor glory. *They that loue thy lawe,* saith the

the Prophet to the Lord, *shall have great prosperitie, and shall have none hurt. And to him will I looke,* saith the Lord by the Prophet, *euent to him that is poore, and of a contrite spirit, and trembleth at my words.* His looke to his whome he loueth is very effectual, and he will looke that nothing shall be amiss: with them, whome he in mercy beholdeth.

First, this reuerence and feare which is here spoken of, is compounded of faith and humility, two graces very acceptable to God, and amiable in all godly Christians. *Reasons.* 1.

Secondly, by this they manifest their loyalty to him, and subiection to his kingdom: they declare themselves to be his people and really acknowledge him to be their soueraigne. 2.

Thirdly, where the word is truly feared, here it is faithfully obeyed: they that reuerence it in heart, will obserue it in deed: they dare not take liberty to doe any thing against it: they will not be heedlesse of duties prescribed by it. 3.

Confutation of that impious error which by temptation and frailty commeth into the thoughts of the regenerate: and by infidelity and corruption dwelleth in the hearts of the vnregenerate: and by impudency and audaciousnesse, breaketh out of the mouthes of blasphemers, that it is to no purpose to be so deuoute and godly, and that they are most wise that are least fearefull to follow their delights, and to satisfie their fleshly desires. *Vse. I.* Iob speaketh of such, and bringeth them in, saying; *Who is the Almightye that we should serue him, and what profite should we haue, if we should praie vnto him?* And Malachie speaketh to such, and in sharpe manner, chargeth them to haue affirmed that it is *vaine to serue God, and what profit is it that we haue kept his commandement, and that we walked humbly before the Lord of hosts?* *Iob. 21. 15. Mal. 3. 14.* Such haue bin in euery age, and many such are in our owne age, which are all refuted by this worthy sentence, whereby it appeareth that the faithfull are so far from loosing the recompence of their holy words and actions, as that their religious thoughts and affections shall not be vnrewarded.

Consolation to all them, whose consciences are vpriight & tender in the loue of the truth against the troubles that are to be looked for from the world to the godly, for goodnes, & frō God to the

world, for sinne. Do the wicked molest them with wrongs, and vexations, because *they runne not with them to the same excessse of riot, and euill?* The Lord will refresh them with rest and comfort because they cleaue vnto his word, which forbiddeth euery thing that is not good. Is any thing taken from them vniustly for his sake, and the gospels? He will giue all things vnto them abundantly in recompence of the same. In this world, as our Sauour

Mark. 10. 30.

saith, their gaine shall *an hundred fold exceede* their losse, if it be expedient and needfull for them, *and in the world to come, they shall receiue eternall life.* And in the meane time when plagues shall be powred downe vpon the earth, for the iniquities of the people, they shall either altogether escape them, or els be deliuered from the venom and hurt of them. They that take *Habakkuks* course, and *tremble* when they heare the word spoken, shall be in

Habak. 3. 16.

Habakkuks case, and rest in the daie of trouble.

Verf. 14. *The doctrine of a wise man is a wellspring of life, to depart from the snares of death.*

THough the meaning of these words hath been shewed, and prosecuted already in the eleuenth verse of the tenth chapter, yet we will adde somewhat to the explication thereof. When it is sayd therefore that the doctrine or instruction of a wise man is of such force, it is to be vnderstood of wholesome and sound doctrine, such as he receiueth from God, and deliuereth to his brethren; for wise men sometimes draw their instructions from their errors, and now and then from grosser corruptions, as *Dauid* did, when he gaue direction to *Ionah* how he should cause *Vryah* to be made away. And as the lesson ought to be sound for the matter, so must it be seasonable for the manner, as spoken in due time, in meete place, and fitly applied, wherein *Iobs* friends much failed, though otherwise the men were godly, and their words very true and waighy. And yet further to these must be added of his part that will drinke of this liuely fountaine, an attentiu eare, and beleeuing heart to heare and imbrace the doctrine. And then it will be constant and not dryed vp like ditches or ponds that are fed with raine water: it will be comfortable, and refresh the hearts
of

of them that are in affliction: it will be profitable, and make them that receiue it, fruitfull: it will be neceſſary and forcible to deliuer them from ſinne and deſtruction, though therein the ſimilitude be altered: for that is meant by turning from the ſnares of death.

To depart from, &c) Sinne is Satans ſnare to catch men to perdition.

Deſt.

He that is in the power of it, and intangled therewith, is in great perill of periſhing, being caught in a trappe, and held faſt there, till either grace deliuer him, or death deuoure him. *He is taken, ſaith Bildad, in the net by his feete, and walketh vpon the ſnares. The grinne ſhall take him by the heele, and the dreadful ſowler ſhall come vpon him.* There is no ſafe treading any where but in the wayes of God, every ſtep without it, through the length and breadth of the whole world, hath ſomewhat let in it to intangle vs, Without the direction of the word, and vertue of the ſpirit, what is in man? what cometh from man? what is done by man, but that which will worke his woe, and turne to his ruine?

Iob 18. 8. 9.

First, every mans nature from his birth and conception, hath made him obnoxious to death and damnation, and hath cloſed him vp in ſuch a ſure hold of corruption that he can neuer eſcape out of it, vnleſſe Chriſt Ieſus do ſet him at liberty.

Reasons. 1.

Secondly, ignorance, errors, and carnall reaſon of the mind, together with luſts and paſſions, and inordinate affections of the heart, do ſharpen mens appetites to Satans baits, whether it be by net or by trap, by ſnare, or by limetwigs, or howſoeuer he is diſpoſed to come by them, they are ready for his turne, and *taken at his will, as the Apoſtle teſtifieth,*

2.

2. Tim. 2. 26.

The practice of ſinfull men muſt needs be damnable, when their diſpoſition to it is very dangerous: their words and works and waies are exceeding pernicious, when their harts & thoughts and natures are ſo hurtfull, *Eliphaz had made a ſound conſeſſion againſt Iob, if Iob had been liable to his premiſſed accuſation. Is not thy wickedneſſe ſaith he, great, and thine iniquities innumerable? Therefore ſnares are round about thee, and feares ſhall ſuddainly trouble thee.*

3.

Iob. 22. 5. 10.

Inſtruction to be as carefull to fly from euery ſinne, as we are deſirous to eſcape from any perills. No man would willingly fall

Vſe.

into his enemies hands; whome he knoweth to lye in waite for his blood; and the brutish creatures with all their might doe fly from those that seeke to kill them; and shall we then be more heedles of our soules then they are of their liues, to expose our selues to the baits of the diuell, whereby he goeth about to destroy vs? True it is that he proposeth pleasures and delights to allure vs by them, as he did *Euah*, but when we haue consented and yeelded vnto him, there will follow nothing but paine and misery, as *Euah* felt. Great offers he will make vs of aduancement & credit; if we will vse his meanes to attaine vnto it, but shame will insue vpon it, and confusion, when we giue ouer our selues to be directed by him. Wealth and riches he knoweth man naturally to hunger and hunt after, and therefore he commonly doth feed their humour with hope of commodity, but when they bite at his bayt they swallow downe the hooke withall, and so are made his pray to their perdition. And though they misse of the gaine which they looke for, yet he misleth not of their soules which he fisheth for, if he can fasten his angle vpon their desires, and catch them by the gills. For so the Holy ghost himselfe witnesseth, saying, *They that will be rich fall into temptation, and snares, & into many foolish and noysome lusts, which drowne men in perdition and destruction.*

1. Tim. 6. 9.

If we be fallen into any sinne, let vs seeke to this wellspring for remedy against it: for as it preserueth some from entering into Satans nets, so it will be a meanes to others to bring them forth, God thereby giuing them repentance, that they may know the truth, and that they may come to amendment out of the snare of the diuell, 2. Tim. 2. 25. 26. But it is fit that we make all possible speede to procure our liberty, because the longer we continue in the net, the more we shall be intangled, and with greater difficulty get out. This holy direction is giuen to rash sureties which are come into the hands of their neighbours, whose state is insnared with the words of their mouthes, that they should hasten as fast to auoyde that danger, as the nimble hart runneth from the hunter, or the swift bird flyeth from the fowler, and not sleep vpon it one night, before they haue obtained their indēnity, much more then it concerneth them which are fallen into the hands of satan, & of Gods iustice,

Prou. 6. 4. 5.

iustice, and be subiect to eternall death to bestir them, and not suffer one moment to passe, before they labour effectually for their freedome.

Reprose of their ingratitude and folly that contemptuously reject this water of life, those holy instructions which are deriued out of Gods word, and louingly given vnto them, to rescue their soules from death. Is it not a curriish part to snarle at, and bite that hand which is offered to them for helpe to draw them out of the snares of destruction? And yet few doe better requite them that deale vprightly and faithfully with them. They account them their enemies because they tell them the trueth, and they that most loue them, are least beloued of them.

Verf. 15. *Grace giueth good successe: but the way of the transgressors is rough.*

Grace that is, the worke of Gods holy spirit, begetting true piety & righteousness, *doth giue good successe*, it maketh good men to deale wisely and prosperously in all their affaires. *But the way of the transgressors is rough.* Their life is vnhappy, and full of many vexations. The sense and opposition standeth thus: Grace giueth good successe, and therefore the way of the obedient is plaine and comfortable: and sinfulness bringeth euill successe, & therefore the way of the disobedient is rough and troublesome.

So farre as any man is truly religious and godly in heart, he is sure to be prosperous and happy in his waies. Doct. 1.

This is a point that is scantily beleueed of men, and few will giue credit vnto it, and therefore it is largely set downe by God, and many Scriptures consent in the confirmation of it. As in the first Psalme, the man that delighteth in the law of the Lord, and constantly meditateth in the same, is promised, that *whatsoeuer he shall doe shall prosper*. In the third chapter of this booke, it is given for a commendation of holy wisdom, that *her waies are waies of pleasure, and all her pathes prosperitie*. In the prophecy of Isaiah the carelesse Iewes are vpbayded with their sinfull folly that had bereft themselves of so good an estate, whereunto the Lord was most ready to haue promoted them. *Oh, saith he, that thou*

Psal. 1. 3.

Prou. 3. 17.

Isay. 48. 18.

hadst harkned to my commandements: then had thy prosperitie bene as the flood, and thy righteousness as the waves of the sea,

Reasons.

1.

First, grace will conduct men to the right way of truth and equity, preserving them from all vnrighteous causes, & restraining them from all vnrighteous courses for bringing of their purposes to passe.

2.

Secondly, it doth as well make them prudent to deale wisely, as righteous to deale warrantably in all their behaviour & where wisdom and iustice ioyne hands in working, the effect must needs be comfortable which they ioyntly produce.

Object.

But it commeth to passe commonly, as is daily to be seene in many places, that the most gracious are least prosperous, and the best men seem to be in the worst state. Many of them are poore, many of them are despised, many of them are oppressed, and all of them are afflicted. If they be free from troubles at one time, they fall into them at another: if they escape those crosses which other feele, they feele those griefes which others escape: if they be exempted from outward calamity and molestation, they shall be assaulted with inward anxiety and temptations, and how then can it truly be sayd, that grace doth giue them good successe?

Answer. As good men do faile in some duties, and have not so much grace as they might attaine vnto, so are they many times corrected of God for the same, whereby it commeth to passe that their faults and defects do worke their woe, and not their faithfulness and graces. Moreouer it is not absurd to say, that the afflictions and troubles of Gods children, in regard of the end & happy issue thereof, are helpes of their prosperity, as raine & thunder are diuers times, more seasonable weather for come and grasse, then Sun-shine. Well was it for *Iacob* at the last, though maruailous bitter at the first, that *Ioseph* was sould and sent away from him into Egypt. And *Ioseph* was highly promoted, by that way which seemed only to tend to his ruine. The violence of his brethren to sell him, the falshood of his mistrisse to defame him, the rashnes of his master to imprison him, all these were occasions and meanes to aduance him.

3.

Psal. 37. 5.

Thirdly, they deuolue their waie vpon the Lord, as he biddeth them, and therefore he will bring it to passe, as he promised them.

They

They seeke the knowledge of his will for direction, they craue the aide of his hand, they propose the praise of his name, for the end of their enterprises, and how then should they miscarry in their assayres?

Fourthly, he taketh delight to conuerse with them, & offereth his fauourable, his helpfull and prouident presence vnto them, according as he encourageth *Ioshuah*, and all other that are faithfull and obedient, in *Ioshuah* his person, saying, *I will be with thee, I will not leaue thee nor forsake thee.* 4. Ioshua. 1. 5.

Instruction to kindle our hearts and desires more ardently and with greater earnestnes to labour and strue for grace, sithence it is euery way so behouefull. Concerning God it will make vs fit to do him seruice: concerning our soules it will make vs certaine of saluation: concerning our waies it will make vs prosperous: and with the Apostle to expresse so ample matter in so brieue a manner, *Godlinesse is profitable to all things which haue the promise of the life present, and of that that is to come.* Vse. 1. Tim. 4. 8.

Reprose of their folly that begin at the wrong end, and trust to wit and might, to pollicy and power to bring their purposes to passe. Religion and piety they thinke will mar all, and therefore will haue no dealing at all with them. A generation and brood of impious Atheists are risen vp almost euery where, which contemptuously renounce the assistance of Gods helpfull hand, in the whole course of their liues. Nay they are so far from seeking either to be guided by his counsell, or blessed by his prouidence, as that they actually bid defiance vnto him, by reiecting his wisdom, and prouoking his wrath, as though there were nothing in him but folly and weaknes. And yet they doubt not but that they can command the euent of their actions to be fortunate, & create to themselves prosperity and happinesse.

But the waie &c. As vngodly men shall fall into damnation at their death, so they shall feele many vexations during their life. 2. Doct. 2.

Their iournies end is most miserable, and the way to it is very vncomfortable: they take more paines to go to hell, then Gods people do to obtaine euerlasting life. *The wicked as Isaiah telleth vs, are like the raging sea that cannot rest, whose waters cast up mire and* Iha. 57. 20. 21.

and dwr. There is no peace, saith my God to the wicked. It is as possible for the sea to be still without ebbing or flowing, or waues, or motion, as for sinfull persons to be voide of all peturbations, Their owne hearts are seldome without a tide, and the Lord often sendeth blasts of trouble vpon them, that either within, or without, somewhat is amisse with them.

Reasons. 1.

Deut. 18. 20.

2.

First, they are inheritors of Gods curses, which are conued to them by threatnings of the law, and one maine article thereof is, that *the Lord shall send vpon them cursing, trouble and shame, in all that which they set their hand to doe, vntill they be destroyed.*

Secondly their owne lewde and wretched behaviour in matter or manner, or effect, begetteth them paine and trouble, or want, either presently together with the practice, or else to follow not long after. And this will the more evidently be seene, if we instance in some seuerall sorts of sinners, How miserable do worldlings make their liues, by tossing and toying, and tumbling in the earth? They rise early and goe late to bed, and eate the bread of carefulness. In the day they macerate their bodies with immoderate trauaile and drudgery, in the night they torment their minds with excessive carking and caring. And when are proude, and ambitious, and vainglorious persons at rest, and free from vexations? Quarrels, and suites, and contentions are as ordinary with them, as smoke is with fire. Sometimes their big stomack vrgeth them in malice or brauery to fly vpon others: and sometimes their high lookes causeth others in enuy or reuengement to set vpon them, and so wounds, or strokes, or foyle, or charges, or one mischiefe or other, doth vsually ensue vpon it. As for voluptuous liuers, and such as giue ouer themselves to sensuality, the world may see how painfull their displeasures are, and that all their delights be mere delusions. How many miles will gamesters ride? how many howres will they spend, how many sleepes will they breake to passe away their money to others, and to purchase misery to themselves? to loose their substance and comfort, and to win penury and anguish, What other consequents do commonly follow vpon this, we neede not to shew, sithence they are plainly ynough seene by their borrowing and breaking, by writs and arrests, or executions, or outlaries, and such like proceedings against them,

them, besides the felonies that diuers fall into, and the punishment which they suffer for them. Now for Epicures and belly-gods, for gluttons and drunkards, the holy ghost describeth their dolefull condition, being plagued with *woe*, with *sorrow* with *tribe*, with *wounds*, with *rednesse of eyes*, &c. And how offensive too much wine, and strong drinke, and surfetting is to the brain and stomack, they that vse it feele, and others behold by their loathsome and swinish behauiour. We speake not of adulterers, nor theecues, nor of sundry kinds of wicked malefactors, which bestow their whole time in making their wayes foule, & deepe, and dangerous, and tedious.

Prou. 23. 29.

Their infidelity, and pride, and guiltines doth fill their hearts with distempered passions of sorrow, & enuy, and anger, & feare, and such like. That which the Apostle speaketh of the couetous, holdeth true for most vngodly persons, if not for all, in some respect or other, that *they pearce themselves through with sorowes*, either because they faile wholly of their wills, or are not so fully satisfied as they wish, or others succeed and prosper, as well as they, or better then they would haue them. But if there were nothing els that did make any sinfull mans life vnpleasant, yet this were sufficient to make euery sinfull mans life vncomfortable, that he liueth in perpetuall dread & danger of death and damnation. So saith the Apostle to the Hebrewes, *for feare of death they are all their life time subiect to bondage*.

3.

1. Tim. 6. 10.

Heb. 2. 15.

Instruction to be well aduised and wary, that we be not illuded and carried away, with the glozing shewes of wicked mens felicity, but iudicious to consider of their manifold griefes & grippings wherwith they are bitten, euen then when they seem to inioy asmuch happines as their harts can desire. A gorgeous garmēt is not alwayes the easiest, and a faire shooe may sometimes pinche the foot, and a sinfull life, how delicious so euer it appeare to be, is neuer void of all kind of calamities. Good men haue their afflictions, and those also very grievous, but there is a liuely force in the feeling of Gods fauour, that swalloweth vp all their sorowes, & refresheth their soules with gladnes: and euill men haue their pleasures, & those also very plentifull, but there is a venemous sting in them by Gods iudgement, that killeth all their delights, and

Vse.

filthe their hearts with bitterneſſe,

Verſe 16. *Everie wiſe man worketh by knowledge: but a foole layeth open his follie.*

Everie wiſe man) whoſoever is prudent, *worketh by knowledge*, enterprieth and manageth his affayres diſcreetely and with iudgement, and ſo declareth his vnderſtanding. On the contrary ſide, he that is vndiſcreete and fooliſh, goeth raſhly and rawly about his buſineſſe, and ſo bewraieſh openly, and publiſheth abroad his ignorance and fooliſhneſſe.

Doct.

He onely dealeth well both for his comfort and credit, that groundeth his affaires on certainty, and not on likelyhoods. This is not the worke and behaviour of ſome few, rare, and ſpeciall wiſe men, who therein are ſingular by themſelves, and without companions, but it belongeth (as our Text ſaith) *to everie one that is wiſe*, to walke in this way, & none is to be reputed prudent that is a ſtranger vnto it. A reall example hereof we have in our ſaviour Chriſt, whoſe ſteps we ought to walke in, and who will impart to his people, the wiſedome of his ſpirit, that they may be able to walke in his ſteps. *He*, as the Prophet *Iſaiah* foretold of him, *doth not iudge after the ſight of his eyes, neither aſſume by hearing of his eares, but with righteousnes, &c.* That is, he will not proceede by coniectures vpon ſlight and ſuperficiall ſhewes, without a cleare insight in the matter, nor determine any thing vpon heareſay, without full hearing and examination of the cauſe: for if he ſhould ſo doe, he could not but fayle in iuſtice, whereas now taking due knowledge of all things, hee ordereth all things with perfect equity.

Iſay. 11. 3.

Reasons.

1.

First, they that doe not worke by knowledge, doe not walke in obedience: for then men ſhew themſelves truly obedient, when they duly performe thoſe duties which they know.

2.

Secondly, whatſoever is not done in knowledge, is not wrought by faith, and whatſoever is not of faith is ſinne.

3.

Thirdly, they ſhame themſelves, as the latter part of the Text notiſieth, which ruſh headily into any affaires, and have not before hand informed themſelves of the ſtate of the ſame, and how they may deale orderly in them.

In.

Instruction therefore to be as diligent to get knowledge, as we see it necessary to undertake any actions, especially to performe any seruice to God. It is far more easie to worke and walke without light or eyes, then to doe any thing that is acceptable to him without vnderstanding. Nay it is as possible for a man, without the knowledge of Gods will to doe any thing well, as for the body without the soule to doe any thing at all.

Reproofof them that put hope and good meaning in place of knowledge, whereas knowledge ought to be the mother, and nurse, and director of hope and good meaning. Without it though they make themselves beleue that they meane well, yet they shall not be able to deale well: and though they trust that their hope is good, yet they shall trie that their successe will bee bad. And many are here to be reprehended for their temerity, and rashnes, which suddenly and without good grounds, set their tongues and hands on worke to their ignominy and rebuke.

Some answer a matter before they heare it, and so, as the Scripture saith, it turneth to follie and shame vnto them. Some take vpon them to be sharpe censurers of other mens liues and actions, and that with clamorous accusations and condemnation, and yet they know nothing amisse by the persons, further then they haue heard by false flying reports, & the causes which they passe so peremptory a sentence vpon, they haue no skill at all to iudge of. Let such men heare S. Peter telling them what account is to be made of them, and what is like to become of them, *These as brut beasts, ledde with sensualitie, and made to be taken, and destroyed, speake euill of those things which they know not, and shall perishe through their owne corruption.* Some breake out into conuictious reuilings, many times into violent outrage, before the parties so rated and punished be conuicted of any fault. *Iob* was farre from that disposition, he would shew cruelty to none of his people, his bondmen, and handmaides, and meanest in his house had liberty to speake for themselves, and were sure to be equally dealt with, as their cause required.

Some are forward, and free in their testimonies, being ready to giue commendations of any that will speak them faire, though they haue no experience of any goodnes in them. It would rise to

V. 1.

2.

Prou. 18. 13.

2. Pet. 2. 12.

3. Iohn. 12.

a volume, if we should declare all the euill that insueth vpon this swiftnes of prayſing men at random, without the prooffe: & triall of them, for the countenancing of worthy perſons: & for the beguiling of them that giue credit vnto them: & and for their owne diſgrace by making their testimony nothing worth. If ſaint Iohn had taken their courſe, he could not ſo boldly haue challenged a right to be beleeued. *Demeirius ſaith he, hath a good report of all men, yea and of the truth it ſelfe: yea & we our ſelues beare record, and ye know that our record is true.*

Verſe 17. *A wicked meſſenger falleth into euill, but a faithfull ambaffadour healeth.*

A *Wicked meſſenger* (or ſeruant, which either vndertaketh vnlawfull errands, or ſeruices, as *Rabshakeh* did, when he was ſent by his maſter to blaſpheme & deſie the Lord & his Church: or dealeth vntruſtily with them that uſe him in a lawfull buſineſſe: or is iniurious to them to whom he is ſent, either by concealing any thing from them which were fir for them to heare, or adding any thing which were meet to be ſuppreſſed, or doing his meſſage in vndecent manner, or returning an answer ſo as may turne to their hurt, he ſhall *fall into euill*, Gods heauy hand and iudgemēt by one meanes or other, ſhall ſooner or later, light vpon him, as the two churlish and imperious captaines ſound with their ſiftes, which were ſent for *Elijah*. But a *faithfull ambaffadour* or meſſenger, he that faithfully performeth his charge, whether publick or priuate, *doth heale*, is a meanes and inſtrument of good to his maſter, whoſe mind he ſeeth from feares & grieſes, & ſo healeth the maladies thereof, as a phyſitiā cureth the diſeaſes of the body. He is alſo helpfull to them, to whom he is ſent, by deliuering cōſorts comfortably, & lenifying that which is harſh and ſharp, & mending that which is amiſſe, & by loue and diſcretion pacifying cōtentions, & furthering peace; wherupō by cōſequence he alſo procureth his owne comfort. So ſtandeth the oppoſition: A wicked vnfaithfull meſſenger hurteth, & therfore ſhall fall into euill: but a godly faithfull meſſenger healeth, & therfore ſhall receiue good.

Doſt.

He that doth proſper in his own eſtate, let him deale faithfully when

when he is put in trust with other mens affaires.

Some good men are wrōged with euill messengers, & yet neuer know it, or passe ouer without punishment, or else wāt power to giue correction, but God saith, and obserueth it, and will surely plague the offenders for it. Others are truelie dealt with, & yet know not how to make recompence: the seruice performed to them they find to haue been faithfull, but themselues are vnable to requite it, notwithstanding the Lord is ritch in substance, and ready in goodnes to yeeld them a proportionable and plentiful payment. The wicked spies that were sent to search the land of Canaan, were moe in number then the good: for there were ten for two, which cartied the matter by multitude of voices, and colour of reason, and the peoples forwardnes to giue credit vnto them, but the few good were more happy in successe, then the many wicked. Experience and the holy Scriptures haue made all succeeding ages & nations to know that their words were true, and so confirmed, and the others false, and so confuted; they were presently encouraged by Gods fauour and promise; and the other terrified by his anger and threatning: it was to them according to their faith; for they entred and dwelt in the promised land, and it came to the other according to their vnbeliefe; for they were all destroyed by a plague, and perished in the wilderness.

Numb. 14.
37. 38.

First, whosoever is perfidious to man, is rebellious against *Reasons*,
God, as he that is trusty is loyall vnto him. 1.

Secondly, a wicked messenger infringeth the rules both of loue and equity, disappointing them that reposed confidence in him, and bringing vexation to those which made choise of his seruice for their comfort. Of such a one we haue already intreated in the tenth chapter. *As vinegar is to the teeth, and smoake to the eyes, so is the slothfull to them that send him.* 2.
PROV. 10. 16.

Thirdly, good messengers are not onely profitable to them for whom they deale in the orderly disposing & effecting of th' affaires wherein they are vsed, but comfortable also, & such as make their harts to reioyce. *Me thinkes I see Ahinaas come running* saith the wachmā, then shal we heare good newes saith *David*; for he is a good man, & bringeth good tidings. And to this point speaks *Satmon* in another place of this booke: *As is the coolnes of snow water* 3.
1. Kin. 18. 37.

in the time of haruost, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters. Now was it euer heard that he which vprightly doth good to others, should haue nothing done for himselfe? Or that any by honest dealing may make men ioyfull, and yet haue his owne hart void of gladnes?

Vse, 1.

Instruction to them that are appointed to be messengers, or to performe any other seruice of like nature, that they consider that they deale not only for others, but principally for themselves. If they be false or carelesse, the greatest hurt will be their owne: if they doe their duty as it becommeth them, their trauell will turne most to their owne commodity. And therefore it shall be expedient for them, to be well appointed and furnished with those graces whereof his faithfulness is compounded. Among the which, trueth doth duly challenge an especiall place, Truth must be in the heart, trueth must be in the hands, trueth must be in the lips, trueth must be in their labour, all their desires and speeches and actions, must be seasoned with trueth. To this must be adioyned wisdom and discretion, whereby their affaires may be the better graced, & furthered, and a way made for the accomplishment of their desires. What is so dangerous that wisdom cannot escape? what is so difficult that wisdom cannot effect? And what is so intricate that wisdom cannot find out? And it is meet that these should be accompanied with boldnes, that they which haue a good cause committed vnto them, should manage it with an vndanted courage, against frownings and threatnings, and all manner of impediments and perill. And now speedinesse may and ought to come into the number, when wisdom is present to put rashnesse back: for lingring and delay is vsually verie dangerous and hurtfull, and some be in as great fault for doing their duty too late, as others be for practising euill too soone. If mischiefe be to be preuented or remoued, a good messenger should imitate the Angells of God, which are sayd to be winged and as it were fly to minister helpe: and in such hast *Elisba* sent his man before, and followed after himselfe to restore the Shunamites sonne to life. If any good chare be to be done, let *Abrahams* trusty seruant be a president for expedition, who would neither eate nor drinke, before he had set his masters businesse on foote, and

and make a speedy returne home, so soone as he had well dispatched his worke. If comforts are to be brought, why should any stay be made to refresh the harts of them that are in feare, or sorrow, or in any kind of affliction? *Abimaas* ran as fast, and as long as he was able to take breath, to bring report to *Dauid* of his safety and deliuerance from *Abshalom*. And among all these, secrecy is required, least by vntimely disclosing of their masters counsels, or their own purposes, men should betray their masters causes, and defeate themselves of their desired successe.

Admonition to the ministers of the word, who are, as the prophet calleth them, the messengers of the Lord of hostes, that they shew themselves industrious, and diligent in the worke of their master. Their ambassage is honourable, their seruice is necessary, their reward will be ample, if they discharge their duty well, and their punishment will be exceeding grieuous, if they be faithles in it. They are sent about a message of life, and saluation, and men are made happy for euer by their sincerity in the ministry: and their falshood and corrupt dealing tendeth to death and destruction, and how many doe perish through their vnfaithfulness? When they that are treacherous to men shall not faile, fall into mischief, much lesse shall they that are traytors to the Lord. When negligence in things of smaller importance shall be so seuerely punished, much more shall spirituall mutther, and bloud guiltnes. And when they that are healers in outward respects shall be so fully recompenced, it cannot be that the faithfull physicians of mens soules should loose their labour.

Verf. 18. *Pouertie and shame shall be to him that refuseth instruction: but he that regardeth correction shall be honoured.*

P*Ouertie, &c*) Every one that reiecteth knowledge, or the meanes whereby it is to be obtained, shall either faile to get wealth, or not long keepe it, or haue it and hold it in iudgement, without the vse and comfort. And as he shall be needy, so shall he also be base, *shame* shall come vpon him, and couer him. Some are made contemptible and vile by pouerty and want, and some by the filthines of their sins, though they abound with wealth. They may

may haue riches, but not honour: they may haue capand curtesie, but not reuerence and estimation. *But he that regardeth correction, which hearkeneth and yeeldeth obedience to wholesome counsell, and profiteth by chastisements, shall be honoured,* shall either attaine to riches and preferment, or be of good account, and well thought of (especially among the wise and godly) in a meaner condition.

Doct.

They only are prouident for their estate and credit, which are carefull to get grace for their soules.

Prou. 22. 4.

No path doth lead to true prosperity in earth, but that which doth tend to happinesse in heauen. If we walke in this way, we haue the promises for vs, as he saith; *The reward of humilitie, and the feare of God, is riches, and glorie, and life.* If we wander out of this way we haue the threatnings against vs, as he telleth the wicked by the Prophet: *I spake and ye heard not, but did euill in my sight, and did chuse that thing which I would not. Therefore thus saith the Lord God, Behold my seruants shall ease, and ye shall be hungrie: behold my seruants shall drinke, and ye shall be thirstig: behold my seruants shall reioice, and ye shall be ashamed.*

Ilay. 65. 12. 13.

Reasons, 1.

1. Cro. 29. 10.

First as the Scripture saith, *riches and honour come of God, and in his hand it is to make great, and to giue strength.* Whence it may easily be collected, both how sinners shall be dealt with, and how the Saints shall speede. What tender hearted father would disinherit and begger his owne towardly children, and giue away his lands and goods for the aduancement of his mortall enemies? or who will thrust out a tenant, that is euery way ductifull and seruiceable, and let his Farme to him, whome he knoweth that he will neither pay him rent, nor acknowledge him for his Landlord?

2.

Secondly, contempt of instruction is commonly coupled, eyther with some vnthrifty course of life, whereby they impouerish their estate, or with some lewd and vicious behauiour, whereby they blemish and staine their names. Whereas on the other side, wisdome doth furnish them that are teacheable, with all good rules of husbandry and vertue, that whosoeuer will follow her direction, shall surely be led to that which is best for his profit, and most for his praise and commendation.

Con-

Confutation of them that take impiety and frowardnes to be a helpe to greatnes and glory : they vse it as stirrop whereby they hope to mount vp to wealth and preferment : they doubt not but to purchase prosperity with the sale of saluation. Foolish men they are (and yet how many then doe we censure for folly?) Is glory bequeathed by thy diuell, and is hell become the place of happines, that they will haue nothing to doe with God, least they should liue in reproche, & fly fromwards heauen, as though the very way to it would be their vndoing?

Instruction to them that are in want, and ignominy, to examine well from whence their pouerty and disgrace ariseth, and how their harts and wayes are disposed. Are they godly? are they religious? haue they an hering care? haue they a tractable mind to be ruled by the word? There is no cause why they shold be troubled with their afflictions: the same is meant to them which was spoken to the Smirnians. *I know thy worker, and tribulation, and Renel. 2. 9. ponertie, but thou art rich.* And that also wherewith *Isaiah* did animate the despised saints of his time: *Feare ye not the reproche of Isai. 51. 7. 8. men, neither be ye afraid of their rebukes. For the moth shall eat them vp like a garment, and the worme shall eat them like wooll.* But are their hearts empty of grace, as well as their houses of substance? haue they no goodnes in their liues, as they haue no goods to liue by? Then it goeth hard with them, and it may be truly said that they are shamefully behind hand, and in miserable want. What though *Paul* did reioice in his pouerty, and the more commended some of the Churches for theirs? Yea what though *Iesus Christ* himselfe became poore, and had not such store of possessions as many other men haue? yet it doth not lessen the shame of these irreligious ynthrifs, whome God plagueth with beggery for their sinfulness, & they by sinfulness make theselues to be beggers.

Consolation to such, as for their faithfulness in the seruices of God, or lownes in their outward estate, are contemned in the world. Though they seeme most abiect and forlorn creatures, and be euery where discountenanced of men of great countenance, yet they shall not want honor from the Lord, though they be without promotion among men. They may haue free accesle at all times to the presence of the Lord, the doore is neuer

shut against them, nor they bid to stand back, or be gone. And the Angels neuer thinke themselves too good to beare them company, nor them too base to be garded by them. Good mens tongues do praise them, and bad mens harts do feare them, and all mens consciences which know their waies, doe iustifie them, This is their state now at the worst, euē while they grouel on the ground in the dust, or rather be reputed as dust on the ground, What then shal be their condition in time to come at the best, when they shall ascend aboue the starres, to the heauens, when they shalbe more glorious then Angels, when they shalbe like vnto Iesus Christ himselfe? Though the Lord then doe sometime rebuke vs by his word, when we are worthy to be blamed: though he smite vs with his hand when our faultes deserue correction: though the wicked deride vs in scorne, both in respect of the word and corrections: yet the honour wherewith we are graced presently, and the glory wherewith we shall be crowned hereafter, will superabundantly counteruaile all.

Verf. 19. A desire when it cometh is pleāsant to the soule: but it is abomination to fooles to depart from euill.

THis sentence dependeth vpon the verse aforegoing, where the promise in the later clause of that, is amplified by the effect in the former of this: for there it is said, that *he which regardeth correction* shall be honoured, and here it is added, that when such a desirable gift is bestowd, hee shall haue ioy with his honour, which obtaineth it. And the threatening in the former clause of that, is aggrauated by the cause in the latter of this: for there it is said that pouerty & shame shalbe to him that refuseth instruction: and here it is prooued to be iust and equal, that it should be so, because he is whollie deuoted and giuen ouer to wickednes. The coherence and a greement of one part with the other will be the more euident, if that be supplied which is vnderstood in both. It is abomination to wise men to continue in euill, & therefore the desire accomplished will delight their soule: and it is abomination to fooles to depart from euill, and therefore the punishment inflicted will torment their soules.

Though

Though godly men haue manie discomforts in the performace *Doct. 1.*
of their duties, yet they shal be all recompenced with gladnesse
when they receiue their reward.

The delay of their hope and desires is not so bitter and tedious
as the inioying thereof will be sweet and comfortable. This point
hath bin already handled in the tenth chapter, v. 28. vpon these
words: *The patient abiding of the righteous shall be gladnesse.*

But it is abomination to fooles, &c. Nothing is more offensive *Doct. 2.*
to wicked men than to be brought to goodnes.

It is death vnto them to take a good way, and to be honest:
they will rather depart with their credit and comfort, and wealth
and safety, and saluation, than with their old acquaintance, their
deare and welbeloued sinnes. We read in the Psalmes, that *God* *Psal. 50. 17.*
saieth to the wicked: Thou hatest to bee reformed, and hast cast my
words behind thee. He doth not lay to their charge so little as neg-
ligence, that they had not yet amended their liues, but as much as ob-
stinacy that they would not: as rebellion in behauiour, that
they shewed contempt to his words, as bitternes of heart, that
they detested all wholsome crudition.

First, this may be scene by their demeanour towards such as *Reasons.*
would draw them out of their iniquities, and perswade them to
holy and Christian conuersation, How do they fret and scorne at
them? how passionate and bitter do they grow against them, as if
they had offered some great indignity vnto them? *I.*

It is truly verified in the most which the Lord testifieth against
the Israelites, *When I would haue healed Israel, then the iniquity of* *Hose. 7. 1.*
Ephraim was discovered, and the wickednes of Samaria. When
their faults are spoken against, they stand as stiffly for them, as
they would for their dearest friends, traduced by make bates, Whe
they are dissuaded from satans seruice, they more abhor the mo-
tion, then to be inticed to disloyalty by traytors, The Sodomites
were as violent against *Lot*, dehorring them from their sinne, as if
he had been found subuerting their City.

Secondly, this groweth from the great loue they beare to euil, *2.*
and the good liking which they haue of it, *Zophar* in the book of
Job speaking of euery such one, sheweth that *wickednes is sweet in* *Iob. 20. 12.*
his mouth, and he hideth it under his tongue, and fanouresh it, and

Pla. 73. 6.
Col. 3. 5.
Mat. 5. 24.

will not forsake it. And Dauid sayeth, *that pride is a chaine vnto them, and cruellie conereth them as a garment.* Saint Paule calleth sins by the name of *members*: and our Sauour compareth them to our *right hand*, or *right eie*. Now then they seeme to haue reason to stick to their sinfulness: for who can take it wel to haue his meate plucked out of his mouth, or chaine of his necke, or his coate from his back, or his limmes from his body, or his eyes out of his head? Ye offer violence to his life, if ye restrain him of his lusts. As euery godly man hath a double life, one of grace, and an other of nature, so hath euery wicked man also two liues, one of nature, and an other of corruption, and hee is for the most parte, equally sensible of them both.

3.

Thirdly this causeth reformation of life to be so much distastet because it is so little, exercised: they which will enter into that way, must trauell almost solitary, hauing fewe companions to go along with them. And this S. Iohn testifieth saying, *We know that we are of God, & the whole world lieth in wickednes.* And yet that were not so much, if the multitude of the that liue in their lewdnes, would permit them to passe peaceably, that incline to leaue their lewdnes. But whosoever will not run with them to the same excessse of riot, must look to be maliciously depraued, & contempuously derided, inso much that *Isaias* saith, that he which refraineth from euill, doth cause himselfe to bee counted a mad man.

I. Iohn. 5. 19.
I. Iohn. 5. 19.
I. Iohn. 5. 19.

Instruction to labour first to heale them of their folly, whome we would haue holpen out off their faults. They will neuer bee willing to relinquish their wickednes, vntill they bee brought to imbrace wisdome. The idolatrous Ephesians had the same nature with the Christians, and the Christian Ephesians had beene subiect to the same corruptions, with the idolaters, and yet the one sort hauing learned Christ, did cast off their sinfull conuersion, as an old rotten, and ragged garment: and the other hauing their vnderstandings darkned, kept on their filthines still, and gloried in it, as if it had beene a pretious ornament. When mention was made of disgrace offered to their diuinish idole Diana, they came running together, on an hurry, and bellowing for her, like a tumultuous droue of Oxen.

A. 19.

Mens waies can neuer bee good, whiles their heart is without sound.

soundnes, and the heart canne neuer be sound, whiles the mind is without iudgement. As therefore it cometh to passe, that so many loose their labour in attempting impossibilities, in seeking to drawe vp a sappe of knowledge and wisdom, out of the roote of ignorance & folly. They would haue their people to be at their back, ready to forbear euey euill which they forbid, & to performe all the duties which they require, and yet not to meddle with religion, or haue any dealing with sermons or Scripture. So they would haue their words obeyed, and Gods resisted: so they would haue their owne willes satisfied, rather then the soules of the parties saued; but so they shall find themselves crossed, and their commandements vterly contemned. And besides this, wee may learne to looke for strong encounters when wee assault the holes of Satan, and strike at him, we must prepare for a sharpe conflict, a short skirmish and bickering will not suffice to vanquish him. It is expedient to bring with vs all sort of weapons & munition to this battaile: especially good arguments to conuince the parties whome we deale with, that that which appeareth in shewe to be abhominable, may be proued in truth to bee reasonable & necessary. And withall it must be prouided that patience be not wanting: for that will helpe to winne those at the last, which cannot be induced to yeeld, at the first: and that will bee a meanes to protect vs from the stroke of the clamorous outcries which are like to be made against vs. If it be thought an abhominable course for the to depart from euill, it wil be iudged an execrable crime for vs to perswade them to it. S. Peter saith, that they will speake euill of them which leaue their society and fellowship, and therefore much more will they doe so of vs, which both leaue it our selues, and leade away others in like manner with vs.

1. Pet. 4. 4.

2.

Consolation for them to whome nothing is so acceptable, as power against sinne, and nothing so fearefull, as backsliding fro grace, which against their corruptions crie out with the Apostle: *Who shall deliuer me from this body of death?* and for constant perseuerance do pray with the prophet: *Establish me with thy free spirit.* When euill is as loathsome to them as a prison, when corruption is as bitter as death, when their hope of stability & freedom

Rom. 7. 24.

Psal. 51. 13.

dome

dome dependeth on the spirit, how vnlike are these men to the fooles which abhorre goodnes? what though they loath not sinfulness with so great a detestation as Paul did? What though they long not for grace with so ardent a desire as Dauid did? Yet if they hate euill truelie, though not so vehemently, or praise for the spirite faithfullie, though not so seruientlie, they haue wisdom in the same nature and kind that these holy men had, though not in the same degree and measure.

Verse. 20. *He that walketh with the wise, shall be the wiser; but he that useth the company of fooles, shall be the worse.*

BY walking heere with the wise, is meant the society & conuersation with wise men, and that is a meanes of knowledge, and vertuous behauiour to them that haue, and vse the opportunity of it, and so thereby they are made the better: whereas on the other side they that associate themselues with sinfull fooles, and ioyne in fellowship with the wicked, are more corrupted with sinne and folly, and so become the worse.

Much help, or hurt doth come to men by the company which they frequent.

All sorts of companions are market men, and the vsually traffique together, when they meete together, whether they bee good, or bad, the wares beeing commonly precious, or vile, according to the disposition of the persons which vtter them. Whe the Prophet would approoue himselfe to God to be diligent to seeke him, and faithfull to serue him, he sheweth it by this, that hee was a companion to all them that feared him and keep his precepts. When he would cleare himselfe of falshood and guile, of rebellion and wickednes, he vrgeth it as a forcible argument that he had not haunted with vaine persons; neither kept company with the dissemblers. When hee would professe his integrity and vp-rightnes, with desire that the godly should not doubt of his standing, nor the wicked haue hope of his falling, hee maketh his minde manifest in this manner: *A waie from me ye wicked: for I will keepe the commandements of my God.*

First, the vnfaigned loue and faithfulness that is in good me maketh

Deff.

Psa. 119. 63.

Psal. 26. 5.

Psal. 119. 116.

Reasons,

keth them mercifull and hel pfull to their companions. No men are fo liberall as they, and they are not more liberall of any thing than of wholefome counfaile, and encouragements to piety and wifedome. They are moft ready alwaies to beftow that, which is of greateft value, and will yeeld their friends the largeft comfort. Such as are truly religious do eſteeme it a greater gaine to procure foules to God, and increaſe to the Church, and grace to their brethren, than to get wealth and promotion to their owne felues. And the wicked on the contrary part are no leſſe buſie then they, though not ſo well occupied: for they beſtir themſelves about their maſters worke, to corrupt all that haue fellowſhip with them, and to draw as many as they can poſſibly, into their fellowſhip. It is noted in diuers that are infected with the peſtilence, or other ſoule diſeaſes, that they are very deſirous to infect their neighbours: and ſo is euery one that hath the plague ſore of ſinne running vpon him, he wiſheth (and would worke it alſo, if it lay in his power) that all the world were ouerwhelmed with iniquity. Our Sauour condemning the notable wickednes of the finfull Pharifies, doth charge this vpon them as one marke of vngratious miſcreants, that they would compaſſe ſea and land to make one proſelite: and when he was made, they would make him two fold more the child of hell then themſelves.

Mat. 23. 15.

Secondly, there is a certaine vertue in the words and behavior of men that are indued with heauenly wifedome, which alſo by the bleſſing of Gods holy ſpirit doth worke effectually in many that liue with them. That which they ſay is very forcible to illuminate the mind, and quicken the heart: and that which they do is of great importance as a preſident for their actions, and a patterne for their waies. The brightneſſe of their ſhining vertues doth make them better fighted, which ſee them with good liking: and the looking vpon ſuch examples, is a meanes to make the beholders like vnto them. And for this cauſe the Queene of Sheba did ſo much admire the preferment of Salomons attendants: *Happie, ſaith ſhe, are thy men, and happie are theſe thy ſervants* which ſtand before thee alwaie and heare thy wifedome. And in like manner there is a venome in the workes and words of the vn- godly, which as the Apoſtle ſaith, *doe fret like a gangrena,* and

2.
2. Chro. 9. 7.

mens

mens soules are much more subiect to the contagion of sinne, than their bodies are to any diseases. Oh, how many waies, and by what degrees doth mischief and ruine growe to them which haunt their company? The vse of hearing of lewd or blasphemous speeches doth quickly quench zeale, and make them seeme to be nothing offensive. The custome of seeing of abhominable practises, doth quell their hatred of them, that they can be lookers on without dislike. And so from the eare in time commeth contagion to the tongue: and from the eye infection proceedeth to the hand, that that which they heare they will speake, and that which they see they will doe. Moreouer though there were in them before, some good opinion of godly men, and Christian exercises, yet when they shall dayly heare them spoken against, and iested at, and none to refute the slanders, or reprove the scoffing, it will at length estrange, and vterly alienate their affection from them. When a brand is taken out of the fire, and cast into the snow or raine, it cannot but be extinguished at last, though it blazed much at the first. And adde yet this to all the rest, that they shall not onely be peruerterd by the grosse sinnes and vices of the wicked, but also enchanted by their euill qualities, and seeming virtues. If there be any natural or counterfeit humility, or patience or courage, or liberality, or such like, these shall giue countenance to their filthiest corruptions, and make them both tollerable, and imitable.

Vfo.

Instruction to them that sincerely affect vnderstanding, and truly desire to be made wise to saluation, that they do not onely read good books, frequent diuine seruice & heare good sermons, but likewise keep good company: for that is also one ordinance of God for the information of men in his waies. He would haue *Isa* prepared for gouernment by *Moses*, and *Elisba* for prophetship by *Elijah*, and the disciples for Apostleship by Christ. The schooles of the prophets were fit seminaries for the ministry that was vnder the law, and the vniuersities are meete nurceries for the ministry that is vnder the Gospell, and godly society hath bin a forcible helpe to Christian conuersation at all times. What is desirable that is not therein to be found? They whose minds are ignorant, may there haue a dayly market to buy knowledge,
and

and that good cheape with diligent attention without any money, or charges. They which are distracted with doubtles, may there haue meanes for their resolution, to ridde them out of their perplexities. They which are dull and lumpish, may there finde such quickning, as whereby their spirits shall be made fresh and liuely. They which are in feares and anguish, may there recouer comfort, and be deliuered from their agonie and terrours. And asmuch heedfulnesse is to be vsed for the abandoning of bad companions, least they be meanes to quench good desires in them as fast as the godly kindle them. These which would be saued from damnation *S. Peter admonisheth to save themselves from a forward generation.* 2. This doth teach men warines, & great circumspection for their houses, that they giue not entertainment to wicked fooles, that will infect their families with the leprosy of lewdnes. One sinfull seruant that dwelleth in their house: or one graceles ghest that haunteth their house, may quickly peruert their whole houshold, as a *little leauen leauenseth the whole lump.* We are so prouident for our beasts, that we will not permit such others as haue contagious diseases to eate with the, or to stād with them, & shall we be lesse carefull for our, frinds, for our seruāts, for our children, for our yokefellows, for our selues for the state of our sonles? Shall plaguy persons haue liberty to open their botches, and carbuncles, among our people, and in our presence, and at our very tables?

A 2. 40.

Reproof of them that make no difference of any company, the worst are as welcome to them as the best, & fools as much made of, as wise men. Either they know not wisdom, or desire it not; either they discern not of folly, or feare it not, otherwise they would not asmuch affect of an vnswaury stinck, as a comfortable wellspring. And many are iustlie to bee charged with this fault, who hauing choise of seruices, or habitations, or matches, consider not where are the godliest people to conuerse with, but where is the greatest wages or most commodity to be gained, and so many place themselues or their children oftentimes in *Sodom* it selfe, among Papists, and idolaters, among the blasphemers, & Sabbath breakers, amōg whoremongers and drunkards, among all sortes of wicked persons.

2.

Some adioyne themselues to such as neighbours, some as seruants, some as yoke fellowes, of whome it may be truely saide according to the prouerbe, that they gette the diuell and all. And this is a sinne so much the more hainous, if they bee delighted with these venomous companions. As it is to bee obserued in a number, that no wine is so sweete vnto them, as the company and talke of ruffians, and scoffers, and no vineger so tart, as the presence and conference of such as feare God.

Verse 21. *Euill pursueth sinners: but that which is good rewardeth the iust.*

By euill is meant the punishment of sinne which is resembled to the rauinous, strong, and swift kind of creatures, & wicked men to them that are weaker, and slower, and so chased by them, and made their pray. Now as affliction and misery will in this maner come vpon the vngodly as the wages of their rebellion, so blessings and comfort shall come to the godlie as a recompence of their obedience.

Doct. 1.

Sinfull men liue in perpetuall perill of destruction all the dayes of their life before they perish.

Their danger foregoeth the misery and mischief which at last falleth vpon them, as the hare runneth in hazard and iopardie before the greyhound commeth at her, and snatcheth her vp. And yet the hare doth often outrunne the greyhound, or getteth to couert, whereas the wicked can neuer auoide Gods iudgements, vnlesse they auoid their sinfulness. For so doth the lord threaten in the law saying. *All these curses shall come vpon thee, and shall pursue thee, & ouertake thee, till thou be destroyed, because thou obeydest not the voice of the Lord, thy God.*

Deut. 28. 45.

Reasons. 1.

First, the plagues which follow sinners are mightie and forcible, God sends them, and Angels bring them, and who canne withstand them? According to their commission, they may strike where they will, and when they will, and how they will, without any resistance. The prophet *Amos* speaketh home to this purpose, and doth fully confirme our point in hand. *The swift shall perish from the swift, and the strong shall not strengthen his force.*

Amos. 2. 14.

force, neither ſhall the mightie ſaue his life; Nor hee that handleth the bowe ſhall ſtand, and he that is ſwift of foote, ſhall not eſcape, neither ſhall he that rideth the horſe ſaue his life.

Secondly, as they are powerfull and puiſſant, ſo are they alſo juſt and righteous. They haue purſued their pleaſures, and proſtitutes, and pride, and all their ſinfull luſts, with delight, and therefore it is equall that curſes ſhould purſue them for puniſhment therof, and eſpecially thoſe which with violent hands, or virulent tongues haue perſecuted their brethren. Of ſuch men, and of ſuch miſery, for that cauſe ſpeaketh *Dauid* in one of his *Plaſmes*: *The backbiter ſhall not be eſtabliſhed vpon the earth: he will ſhall hunt the cruell man to deſtruction.* Plaſ. 140. 11

Terrour for all them that are in the power of their ſins, that they liue in continuall danger of one ſtroke or other, yea of death, yea of deſtruction, yea of hell, and damnation. What time can any of them truly ſay, I am now in ſafety, as yet I ſhall eſcape Gods vengeance? Doe they not know that *when they ſhall ſay, peace and ſafety, then ſhall come vpon them ſudden deſtruction; as the irauail vpon a woman with child, and they ſhall not eſcape?* 1. Theſ. 5. 3 Who can ſay with warrant, I am heere free from the dart of death, I ſhall ſurely cary my ſelfe frō hence, my life ſhall not be taken away in this place? Can any houſe, can any fort, can any caue, can any place vpon the earth, or in the earth, or aboue the earth, keep back Gods curſe, and make a ſeperation betweene ſinne and miſery? Yf the one be let in, the other will not be ſhut out: for it hath right & might to come to his cōpanion, *Paradiſe* could not priui'edge our firſt parents frō the puniſhment, after that they cōmitted the fault, and heauē could not help the reprobate Angels againſt their damnable condition, when they had fallen into rebellion. And who can ſay & make it good, at any repaſt or recreation, I ſhall continue this feaſt, or game, or ſport, to the end before my fall & ruine? this delight ſhall not be interrupted and broken off by fear & tormēt before it be fully finiſhed? Doe they not remēber that the wrath of God came vpon the luſting *Iſraelites* in the wildernes, whiles they were eating the dainties which they ſo much deſired, that he ſlew the ſtrongest of them with meate in their mouthes? Was not *Ammon* *Dauids* wicked ſon killed in his own brothers houſe

at table, at a banquet, when his heart was most merry with wine?

2.

Admonition to hasten their conuerſion to the Lord, that their ſpeedy repentance may outrunne the plagues, and ſtay them in due ſeaſon, their humiliation coming into the preſence of God, before the euills do come at them. The Niniuites dealt wiſely this waies: when they vnderſtood by *Iona* that their deſolation approached ſo neere vnto them, they ſooth with ſet themſelues to fly from it, and with all expedition fell to faſting, & by that means preuented it. It is not ſafe for the hunted beaſt to ſtand ſtill, when the ſtronger that ſeeketh his life, hath him in purſuite, and much leſſe for wicked men to be ſecure, when the vengeance of the Almighty doth follow them. If they ſay, we haue power, and friends and are well able to ſtand for our ſelues, let them remember that which hath bin formerly handled, that though *hand ioyn in hand, the wicked ſhall not be unpuniſhed*. The ſtrongest Wether in the fold, and all the reſt of the flock with him, cannot encounter with the Lyon. If they ſay, we haue policy and plots to helpe our ſelues by, and know how to prouide for our ſafety, let them know that *there is no wiſedome, neither vnderſtanding, nor counſell againſt the Lord*. If they ſay, why ſhould we now be more afraid then hitherto we haue been? We walked in the ſame way before, and the ſame puniſhments were threatned before, and ſithence we had no hurt till this time, what likelihood is there, that it will come hereafter, eſpecially our preſent ſtate being ſo prosperous. Let them conſider, that in the courſe, the poore hunted creature, though vnreaſonable, is not yet ſo ſilly, as to thinke that there is no purſuite after her, becauſe ſhee ſeeth no perill before her, her feare is in regarde of that, which followeth at her heeles, and not of that which is in viewe of her eyes. And the longer they haue eſcaped, the leſſer time remayneth to eſcape, as the beaſt is nearer to her death, towards the end of the courſe, then at the firſt ſetting forth.

It is the argument which Saint *Peter* vſeth to proue, that the perdition of ſuch impious perſons, approacheth on faſt, and is at hand, becauſe that *their indgement long agoe was not farre off, and their damnation ſleepeth not*, that is, hath bene iourneying

to-

PROV. 11. 21.

PROV. 11. 30.

towards them euer ſince, both night, and day, without any ſlay or intermiſſion.

But that which is good, &c They which doe God good ſer-
uice, ſhall be recompenced with good wages. See Chap. 11. 18.
on theſe words, *he that ſoweth righteousneſſe, ſhall receiue a ſure
reward.* Doct. 2.

*Verſe. 22. A good man ſhall leaue inheritance to his childrens
children: but the riches of the ſinner is laid vp for the iuſt.*

THe meaning is, that the godly perſon not onely himſelfe in-
ioyeth his goods whilſt he liueth, but when he dyeth, leaueth
the ſame to his children, in ſuch ſort as that alſo their children
through Gods mercy inherit the ſame. Againe, the wicked man
is ſo far off from leauing his goods to his poſterity, as that by
Gods prouidence they oftentimes are rolled from him vpon the
righteous perſon, who is as it were his heyre againſt his will. Yet
this is not ſo to be taken, as though it held vniuerſally and perpe-
tually in euery perſon. Many good men haue no children at all;
many good men haue no children ſuruyuing them: many good
mens poſterity endeth in their immediate iſſue: many good men
leaue their children poore, and in meane eſtate. So on the con-
trary ſide, diuers wicked men leaue their lands and riches to their
owne children, though impious alſo like their parents, and they
conuey them to their ſeede after them, which in like manner
poſſeſſe them, as the Prophet ſayth in the Pſalme: *Thou filleſt
their bellies with thine hid treaſure: their children haue enough,
and leaue the reſt of their ſubſtance for their children.* But he ſpea-
keth of that which cometh of ſea to paſſe, though not alwaies, &
which are the readieſt meanes for ſuch eff: &c. He that wold pro-
uide wel for his poſterity, cannot find out any way ſo good for his
childrē's eſtate, as to be godly himſelfe. And if the Lord withhold
that bleſſing from him, he may recompence it by making his chil-
dren inheritors of grace & ſaluation: and if eieher he giue him no
children, or children of no piety and goodnes, he will vndoubtedly
countervail it with increaſe of heauēly gifts, & glory for his own

soule. And he that giueth himselfe to iniquity and sinne, doth as much as in him lyeth, to subuert both his estate and family, and if that both stand, notwithstanding the course he taketh, to bring them to ruine, then as *Dauid* said in the forerecited P salme, his portion is only in this life, and his punishment reserued to be the larger in the world to come.

Doct. 1.

They make the best prouision for their posterity, which enrich themselves with piety and goodnes.

If men would so provide patrimonies for their children, they might hope that the Lord would become their executor, and faithfully performe their bequests. If by this meanes they would compasse liuings for their offspring, they should haue lesse cause to feare the alienation of them from their houses, and to incumber themselves and their seed with so many Intailes. Plentifull experience hereof is to be found in the Scriptures, especially concerning the progeny of *Abraham*, and *Isaacke*, and *Iacob*, whom God abundantly blessed with large posterity, and ample possessions for many hundred yeares together.

Reasons.

1.

Psal. 112. 1.

It is one part of that happines wherewith God doth often recompence the piety and godlinesse of his seruants, according as is promised in one of the Psalmes: *Blessed is the man that feareth the Lord, and delighteth greatlie in his commandements. His seede shall be mightie vpon earth: the generation of the righteous shall be blessed.*

2.

Psal. 37. 26.

Secondly, good men will get their goods well, and vse them well, they shew to others commonly mercy and liberality, and that returneth and continueth both vpon themselves and theirs: whiles their owne soules are glorified in heauen, the state of their issue is made prosperous on earth. Their receiuings do farre surmount their bestowings, during the time of their being here; and yet as it were an annuity is faithfully confirmed, & duely performed vnto their posterity after them. *He is saith Dauid ever mercifull and lendeth, and his seede inioyeth the blessing.*

3.

Thirdly, godly men will in such manner educate and trayne vp their children, that they shall be instructed how to order themselves and their substance, so as God shall be pleased with them, and the Church holpen by them, and they preferred as fruitfull plants,

plants, to send forth seed and sciences to the succeeding generations. See the 21. verse of the 11. chapter for other reasons, and the uses of this point, where it hath been more largely handled in the second doctrine.

But the riches of the sinner, &c) That which the wicked do get, *Doct. 2.*
is oftimes appointed for the godly to enjoy.

The vngodly hath the burden layd vpon him, to bring goods together, and the righteous hath the prerogative giuen vnto him, to use them. And it is not a new fashion taken vp of late, for wicked men to worke for the seruants of God, but it hath been anciently, time out of mind in former ages. The Egyptians tooke great paines to sowe and reape and prepare corne, for *Iacob* and his family, and were themselues pinched with great penury, whiles he and his household were plentifully replenished with it. The Canaanites built houses for the Israelites to dwell in: and planted vineyards for the Israelites to eate the fruit of: and digged wells for the Israelites to drinke the water of: and prepared many pleasant things for the Israelites to haue the inioyment of. Neither was it a case peculiar to them, as though it had been an accident not seen before, nor like to fall out againe afterwards, but *Iob* declareth it to be a iudgement due to all wicked worldlings, and ordinarily inflicted vpon them, vnlesse there be a commutation of it, for some other more grieuous punishment. *This, saith he, is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue from the Almighty. Though hee should heape vp siluer as the dust, and prepare raiment as the clay, He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.* *Iob, 27. 13. 16.*

First, the Lord hath in his power, the hearts, and hands, and *Reasons.*
wayes, and successe, and substance of the wicked to dispose of at *1.*
his will: he maketh them do what pleaseth him, and to speede as
pleaseth him, and their gaines to be bestowed as pleaseth him: and
he hath decreed that they shal labour hard, and get much & spend
little, and all for the good of the godly. So saith *Salomon* in the
booke of *Ecclesiastes*: Surely to a man that is good in his sight, God *Eccles. 2. 26.*
giveth wisdom, and knowledge, and ioye: but to the sinner he giveth
paine to gather, and to heape, so giue to him, that is good before God.

Se. i

2. Secondly the godly are the sons of God, & fellow heirs both of heauen & earth together with Iesus christ, & the sinners but as slaues & bondmen in the house (to make the best of thine estate) & therefore all that they, and all that they doe is destinated to the vse, and behalfe of the children.

3. Thirdly, iust mē wil iustly administer, & dispose of those things which God committeth vnto thē, for the furtherance of his seruice, and the refreshing of his seruants, wheras the wicked do either peruert them to sinfull abuses, or else detain thē frō al vse, & therefore it is iust with the Lord to trāsfer them frō such vnrighteous stewards to the hands of those which will more faithfully dispende thē. And according to this, is that saying in the eight & twentieth chap. *He that increaseth his riches by vsurie & interest, gathereth them for him that will be mercifull to the poore.*

Prou. 28. 8.

Vse. 1.

Consolation for iust men though poore, hauing neither stocke aforehand for their owne mainenance, whilest they liue, nor portio to leaue to their children when they die. Albeit to sence and in mens sight their case seemeth miserable, yet to faith, and in Gods presence their state is comfortable. What doth their need require that cānot or shall not be readily supplied, whē it is expedient & seasonable for thē? There is corne & grain enough to make them breade: there is great store of flesh and fruites for their food: there is plenty of wool, and flax, & such like meanes for their apparel: there are diuers buildings and houses for their habitation there are many purses & bags replenished with money for their necessary vses. So long as others abound with plenty, it is impossible for them to perish with penury. Good men in mercy will minister vnto them: euill men vpon necessity, must prouide for them: for to that end both they themselues, & those things which they haue are prouided of God.

2. Instruction not to be distempered with enuy or anger, or feare or any other kind of passions, when we see sinners gather riches in heapes, and keepe them in holes, sithence the seruants of God shall haue the fruition of them. Hath the childe anie cause to repine at the greatnesse of the flocke which is in the charge of his fathers shepheard? or at the sums of money which are in the handes of his fathers bailliffe? *Hester and Mordecai* could

could brook no man lesse then Haman, and yet they had no reason to grudge at the building and furniture of his house, though it was sumptuous, because hee therein did onely make prouision for them. Hester, 8. 1. 2

Admonition to those simple persons whome prosperity doth so much puffed vp, & make to swell, that they learn more moderation & sobriety. The king of Babel was iustly taunted for *increasing that which was not his, & for lading himselfe with thick clay*, & why then doe not these that are so proud & hie minded, as well deferue to be derided, for boasting of that which is not theirs, euen of thick clay wherewith they haue laden themselues? Were it not absurde for a Tayler to take himselfe to be a better man than all his neighbours, because he hath a garmēt of silk or veluet hanging in his shop, which is put to him to be made? or for a common cowheard to ouercrow al his masters, because he hath more cattle before him euery day then any one of them? Let all wicked worldlings know, that the preferment promised to the godly, is a debasing threatned against them, when the Lord saith, *The strangers shall stand and feed your sheepe, and the sonnes of strangers shall be your plowmen, and dressers of your vines*. These strangers are they, that are reputed to bee the natiue inhabitants, these keepers of the sheepe pretend to be the owners of the sheepe: these plowmen and dressers of vines take themselues to bee Lords of the lands and vineyards, but the Scripture describeth them according to that which they be, and not which they think to bee, or seeme to bee: for that is altogether contrary to the condition which the Lord hath appointed them vnto. Hab. 1. 6. Isai. 61. 5.

Verse. 23. *Much food is by tillage for the poore; but some are consumed by indiscretion.*

By *foods*, he meaneth all such things as are needful for the vse of mans life & by *much* he vnderstandeth a fit and competent measure, which diuers times groweth to bee large and ample. And this do poore men often attaine vnto, when they are prouident, and diligent in managing of their affaires, and by name in the worke of husbandry, and so it also holdeth in all other

honest and lawfull vocations. Now againe on the contrary side, *some are consumed by indiscretion*. For many a one who hath a good stock, and faire livings, and fruitfull grounds, by neglecting labour, and not ordering things aright, wasteth all that he hath, and falleth into great want and necessity.

Doct.

A litche with good husbandry, is better than a great portion with vnthriftnesse.

Prou. 24. 3. 4.

It is not greatly materiall how much men haue to begin with, but how well and wisely they guide their affaires. He that is painfull and prudent in his businesse (notwithstanding his wealth be small) is rising from the bottome towards the toppe: and he that is remisse and carelesse in his state (though his substance be great) is falling from the toppe towards the bottome. Tending to this purpose there are many sentences both in this booke, and in other places of Scripture, as where it is sayd, that *by wisdom a house is builded, and with vnderstanding it is established. And by knowledge shall the chambers be filled with all precious and pleasant riches*. By house here, like as els where, he meaneth mens whole estate, the founding, and finishing, and furnishing whereof being all ascribed to wisdom (of which one especiall point is to be industrious) as is also the establishment and supportance of it. And

Ecc. 10. 18.

contrary by *slothfulnesse* (which is a great branche of folly) *the rooffe of the house goeth to decay, and by idlenesse of the hands, the house droppeth through*. And for this cause is that exhortation giue in the 27. Chapter: *Be diligent to know the state of thy flocke, and take heed of the beards*. For riches remaine not alwaies, nor the

Prou. 27. 23.

crowne from generation to generation. As if he should haue sayde, let not thy great substance bring thee to neglect thine affayres, least the neglect of thine affaires bring thy great substance to nothing. What though thou haue large and ample possessions, and dignity left to thee by thy ancestors? Yet if thou be carelesse, and heedlesse in thy gouernment, thou art like to leaue neither welth nor honour to thy posterity.

Reasons.

1.

Gen. 3. 19.

First, the earth and the fruits thereof were created aswell for the poore as the rich, and appointed for their vsc, to yeelde them foode, who shall painfully trauaile therein.

2.

Secondly, discretion and industry make gaine of seasons and places,

places, and opportunities, and many commodities, which indiscretion and idleness, either see not, or marke not, or get not, through want of labour and paines taking.

Thirdly, the promise of blessing is made to them that are faithfull and diligent, without respect of persons, and the slothfull and vnchristy haue the curse threatned against them, whatsoeuer their conditions be. *He that tilleth his land, shall be satisfied with bread; but he that followeth the idle shall be satisfied with povertie.* 3. Prou. 18, 19.

Consolation for poore beginners, that haue little or nothing to take to, if they haue wills to take paines, and wisdom to deale discretly, and faithfulness to walk vprightly in their callings. It is neither vnpossible nor vnlikely, that beginning with one Cow at first, they may attaine to many at last: that one lamb may grow to a flocke of sheepe: that a small tenement or cottage, may be turned into a freehold or Farme. When *Iacob* came into *Padan Aram*, he brought onely his staffe in his hand, but when hee departed thence, he droue away sundry flockes, and diuers sorts of cattell. For God had ordained the fields aswell to maintain *Iacob*, though he was but a stranger there, and in place of a seruant, as it did *Laban*, who was an inhabitant in the country, and had hired him onely for his owne turne. And albeir that many diligent men find not the earth and their labors to yeeld them such plenty, as therby to become opulēt, & haue much as ſich had, yet how many of them faile of sufficiency, as not annually from time to time to be provided for? And then if they be not destitute of apparell, if they be not depriued of competent meate and drinke, if they want not those things that are needfull for them, this Scripture is truly verified to the comfort of all that apply themselues to any good trauells, that *much foode is by tillage for the poore.* Vse. 1.

Consolation of them that when their state is shrunke, & their wealth consumed, are as vnrighteous in misplacing their complaints as the very vnchristy in mispending their portions. Some parte of the blame must lie vpon the greatnes of their charge: some vpon the negligence of their seruants: some vpon the smallnes of their liuings: some vpon the vnfaithfulness of them whom they trusted, and gaue word for: some vpon the hardnesse of the season, & vnseasonableness of the weather: but nothing vpon their owne cuill

husbandry and sinfulness. But why did they entertaine such false seruants, and trust such vnfaithfull friends? why would they for ostentation burden themselues with more in family then were needfull? As for the other causes, haue not some of their neighbors as many children, and as little liuing as they, and that in the same times, and places wherein they liue? And they prosper, and decay not: their substance is augmented, and not diminished: they haue ynough for their own present inioyment, and surpluse to leaue to theirs after them. But tillage, say they, which inforceth a necessity of housekeeping, hath brought vs downe, and therefore we lay downe tillage, and giue vp housekeeping, and so we hope to recouer our selues againe. But sithence God doth commend tillage as profitable to euery degree and yeelding food plentifully to all, why do they traduce it as a thing that were hurtfull, and cause of vndoing to any? Doth it not come often to passe, that many by ouerthrowing of that, do ouerturne their whole estate, and they that pick such a quarrell at housekeeping, are driuen to make sale of all, and leaue themselues no house to keepe?

Reproofe of their folly, that thinke the very hauing of lands and goods sufficient for perpetuall maintenance, howeuer they order them. They neuer dreame that wealth is subiect to waste, when it is not well managed, and that their state may fall into a consumption, if it be not heedfully looked vnto. Hence it is that they are so greedy to provide liuings and riches for their childre, but no wisdome & discretion how to vse them, Nay they traine them vp in pride, and idlenes, and other foule sins, as though their desire were to haue them expert and skilfull spendalls: they set them betime to learne the art and trade of vnthriftines whiles themselues liue, that they may swiftly run through their patrimony and inheritance, when they are dead.

Verse 24. *He that spareth his rod, hateth his sonne: but he that loueth him, chasteneth him betime,*

HE that *(spareth his rod)* which withhouldeth due correction from his child when it is needfull, *hateth his sonne*, becometh his enemy, though not in affection, yet in effect, by omitting

a duty so necessary for his welfare. *But be that loueth him vnfaignedly, with a sound affection, and the loue of a godly father, correcteth him betime.* The words in the Originall tongue are of great force: for this *betime* which seemeth to be an aduerbe, is there a verbe, and signifieth to rise timely in the morning, and diligently to seeke, so that it signifieth aswell the due care which good parents haue for the nurturing of their childrē, as their prouidence to do it in good season, whiles they be tender, & yong, before they grow to strength and stomack, and so either vutterly refuse, or little regard all fatherly correction. And that which we translate correction, doth also signifie instruction, so that the sentence may thus be well Englished: *He that loueth him, hastneth chastisement and instruction to him.* And those are meet to be ioynted together, somtimes stripes with admonitions, and alwayes admonitions with stripes. For the smart of the flesh, and the paine of the body, will bring small profit to the soule, vnlesse they heare their fault declared, and haue direction how to reforme it.

They are the best parents which shew loue to their children, without fondnes. Doct.

Fond loue is cruell hatred, a cockering father is a deadly foe, and they that most faithfully exercise Gods discipline towards their sonnes and daughters, doe proue to be their surest friends. The admonition which is giuen to parents in another Chapter of this booke, tendeth wholly to this purpose, *Correct thy sonne while there is hope, and let not thy soule spare, which is to kill him.* The Holy ghost maketh them accessary to the destruction of their children, which be so indulgent vnto them, and tender ouer them, as that their hearts will not yeeld to giue them correction. The example of God himselfe, the father of spirits doth euidently confirme our point in hand. His loue to euery one of his children doth infinitely surmount the loue of all the fathers in the world to theirs, and he doth not only declare it vnto them by promises, and blessings, but likewise many times by chastisements and crosses: inlomuch that the Apostle saith to the Hebrewes: *Whome the Lord loueth he chasteneth: and scourgeith euery sonne that he receiveth. If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.*

Prou. 19. 18.

Heb. 12. 6, 8.

Reasons,

First, every child whatsoeuer his estate, or birth, or disposition be, hath need correction by reason of deprauation of nature which is in all. For frowardnes and folly would ouerrunne them if they were not awed, and ordered by feare, and stripes.

Prover. 22, 15. *And therefore saith Salomon: Foolishnesse is bound in the heart of a child but the rodde of correction shall driue it awaie.* It is in vaine to bid foolishnes begone, vnlesse it be expelled: and to as small purpose to perswade him to cast it out, vnlesse you helpe to loose it.

2,

Secondly, the comfort and profite that insueth to children by castigation and stripes, doth make their loue appeare that therein shall befriend them, and discouer their vnkinde dealing, which deny the that benefit. It is one of Gods ordinances, whereby they are deliuered from many euils, from hurts of bodies, from ruine of state, from blindnes of mind, from sinfulness of heart, from wickednes of life, from destruction of the whole man. And

Prou. 29, 15.

therefore doth the Lord testifie, that *the rod and correction giue wisdom.* And therefore doth he also require that our children be not defrauded of it. *Withhold not,* saith he, *correction from the child*

Prou. 23: 13.

if thou smite him with the rodde he shall not die. Thou shalt smite him with the rodde, and deliuer his soule from hell. Now what inhumanity is it for a man to see his son in daunger, and will not succour him? to see him plunged in a riuer, and will not plucke him out? to see him falling into the fire, and will not preserue him? to see him sinking into hell, and will not helpe to saue him?

Vse. 1.

Reproofe of them that vse all the shifts that they can deuise to exempt themselves, from shewing this laudable loue, and also their children, from receiuing such wholesome correction. Of all professions, they are most vnwilling to become phisitions, neither are so loath to minister to anie, as to their owne, whom God hath appointed to bee their patients. Though they lye, and swear, and steale, and bee stubborne, yet their faults bee not so great, they saie children will bee children; and did not wee commit as grieuous offences our selues when we were yonge. But are not childrens faults, sinnes against the Lord? Are not childrens sinnes punishable by the lawe of the

Almighty?

Almighty? Are not children mortall and subiect to death aswell as men of greater age? Shall not children appear before the iudgment seate of Iesus aswell as those which are elder? And sithence we had the same corruptions our selues, it should caue vs to be more pittifull towards them, and watchfull ouer them, otherwise it is to be doubted whether as yet we be healed of the sins of our youth and pardoned for them. But it is needelesse say they, so far to trouble our selues, yeares will bring wit and discretion, or at least their owne rod will beate them, and make them to amend. But who tould them that they shall liue to the yeras of discretion? How if the sword of iustice cutte them off before for their lewdnes, and giue no time for their owne rodde to worke anie goodnesse in them? And though they should remaine, and smart also for the sinfulness of their childhood, yet there is greater danger lest their hearts will be more hardned, and made worse, than hope that they will repent and be made better, because Gods medicines haue beene deteined from them, and his blessinges are not promised vnto them. And who shall make any praier for them with comfort of good successe? The sinfull sonne is neither able to doe it, nor willing nor accepted, if he shoulde: and the negligent father hath small encouragement to intreate the Lorde to doe that wherein hee himselfe hath vterlie fayled of all dutie to serue his prouidence. But graunting all this to bee true, that so much euill proceedeth from the neglect of correction, and so much good by the seasonable and moderate vse thereof, yet one impediment hindereth them that they cannot bee brought to exercise it. Their kindeheartedness is so tenderly affected towards their little ones, that they cannot endure to heare them crie, or see them weepe, and the rodde will make them doe both, and therefore they must needs forbear it. But you mistake the cause, and miscall your affection, it is not kindnesse but crueltie, nor the tenderneesse of your heart, but the harred in it (according to Gods testimony) that can rather indure the diseases of sinne in your childrens soules, then the curing of them with teares, and sorrow.

And yet this vnmercifull fauour doth rather prepare them

to sorowe, then priuiledge them from it, because it will increase their misery in time to come. If Dauid had more grieued Adoniah with the rod & rebukes when he was a child, it is like that he might haue escaped the sinne of treason, and the griefe of violent death, when he was a man. But the scripture noteth that hee

1. Kings. 1. 6. *would not displease him to saie, why hast thou done so?*

Instruction to childre to take notice with thankfulness of their parents loue, not onely for their food, and apparrel, for their portion and patrimonie, but like wise and that in a principal maner, for their good education, for their holy instructions, for their wholesome and medicinable corrections, though for the present they seemed somewhat sharp and bitter vnto them, These things are onely profitable to their bodies, and yet not alwaies, nor for perpetuity; but these are for the good of their soules, and that certainly, and for euermore. The fathers fondnes, and Gods anger and the childs ruine, goe often together with those earthly possessions; but the fathers faithfulness, and Gods fauour, and the childes happines are alwaies conioyned, where this healthfull discipline is duly exercised and regarded,

Verf. 25. *The righteous eateth to the contentation of his minde: but the bellie of the wicked shall want.*

THe righteous,) all those which are religious in hearte, and vpriight in their wayes, eate, that is, inioy all good things, as they shall not be starued through want of food, so they shall not be destitute of cloathing, or lodging, or habitation, or any other thing that is needfull for them: eyther they shall abound with plenty, or be prouided of that which is sufficient. Sometimes they haue no greate store for their eies to looke vpon, yet living by faith and not by sight, they haue alwaies enough for their soules to be satisfied with. *But the bellie of the wicked shall want,* and their backs also very often and according to the curse of the lawe, manie of them liue in hunger, and in thirst, and in nakednesse, and in need of all things. And albeit this iudgement is not executed vpon them all, yet comonly some other more heauy and hurt-

hurtfull is inflicted vpon them that escape it. And of neither of them which get most, nor of them which fare best, it can be truly affirmed, that they eate to the contentation of their minds. For though they haue much wealth in their hands, & much meate at their tables, and much wine in their bowles, yet they haue not much, nor any contentment in their hearts, for they remaine vn-
 satiable.

As the godly are in better case than the wicked for their soules *Doff.* in regard of the life to come, so they are for their bodies, in respect of their present state.

He onely is blessed in earth, that is to be glorified in heauen, and none can possibly be happy here, so long as he standeth in state of damnation for hereafter. When the Spirit of God giueth grace to the soule, his prouidence will not fayle to minifter all good things to the body. And therefore the Apostle sayth, that *1. Tim. 4. 8.* *godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.* On the other side, vngodly men hauing no piety in them, haue likewise no promise to them. The best that may be hoped for is this, that if they be Gods elect, he will drawe them to himselfe by penury and wants, or other scourges. If otherwise, let them know, that he neuer giueth any thing to them in mercy, whome he is minded to destroy in iustice. A larger prosecution of this point, see in the tenth

Chapter, verse the third, vpon these words: *The Lord will not famish the soule of the righteous: but he casteth away the substance of the wicked.*



AN EXPOSITION OF THE FOVRTEENTH CHAP- TER OF THE PROVERBS.

CHAPTER XIII.

Verse 1. *A wise woman buildeth her house : but the foolish de-
stroietb it with her owne hands.*



Wise woman) Such a one as is both
godly and discreet, *buildeth her
house*, is helpfull and profitable,
to the state & family of her hus-
band, and her owne. *But she that
is foolish*, being destitute of grace
and good prouidence, how much
wit soeuer she hath : for many
times the most witty wiues, are
the least thrifty huswiues, *destro-
ietb it*, vndooeth her husband, her

selfe, and children, and ouerthroweth the whole household.

Doct.

It behooueth a man in regard of his whole estate, to be wise
and wary in making choyse of his wife. Though his owne skill
and power be slender, and vnable to effect any matters of impor-
tance, yet by a wise diligent helper, he may bring great things to
passe: and though himselfe be neuer so industrious and expert in
his calling, yet by a wretchlesse and waffull yoaке fellow, his la-
bours may be all consumed. A good woman comming to a house
scarce side-wall high, will set vp the rooffe, & furnish the rooms:
but a lewd huswife finding an house already built and stored, will

rafe

raile the foundation of it, and quickly empty it of all the furniture. Some by their sloth & carelesnesse, neglect either to get or saue: others by their pride or luxury, or like vices, spare not to lauish out, and mispend, and all by sinfulness and rebellion against God, do drawe downe his curse and iudgements vpon them. Somewhat hath been already spoken to this point, in the twelfth chapter and fourth verse, vpon these words: *A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is a rottennesse in his bones.* And more remaineth to be handled in the one and thirtieth chapter, where the Lord himselfe doth at large illustrate the seuerall properties, and good effects of a prudent, godly, and gracious woman.

Vers. 2. He that walketh in his vprightnesse feareth the Lord: but he that is lewd in his waies, despiseth him.

BY walking, and waies, is meant in the Scriptures, the ordinary, vsuall, and common course of mens behauiour: & by *vprightnesse*, the sincerity and faithfulness of their harts, contrary to fraud and guile, which pretendeth one thing, and purposeth another, in them which make a shew to doe seruice to God in that wherein they only, or principally propose some carnall end to themselves: and by *fearing the Lord*, is vnderstood true piety and godlines. So that the sence of the former clause is, that euery one which accustometh himselfe to well doing, vnfaignedly, without hypocrisie and halting, is vndoubtedly the child of God, and truly religious. *But he that is lewd in his waies*, that leadeth a wicked life, whether openly, in the sight and view of the world, or secretly, so as is known only to the Lord and his owne conscience, *despiseth him*, doth actually, and in deed shew contempt to God by violating his lawes, howsoeuer he may beare himselfe in hand, and make others to belecue, that he doth much reuerence him.

The faithfulness or falshood of the heart, may be discerned by the Doct. course of the conuersation.

The grace of the spirit cannot be dammed vp in the soule of a man, but that it will flow forth, and shew it selfe by goodnesse in his behauiour: neither can there possibly be a constant streame of

goodnes in his behauiour, vnlesse he haue a spring and fountaine of grace in his soule, The Apostle S. Iohn is plentiful in this point & maketh discourse thereof with many words. *Little children saith he, let no man deceive you: he that doth righteousness, is righteous, as Christ is righteous. He that committeth sinne is of the deuill: who soeuer is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne because he is borne of God. In this are the children of God knowne, and the children of the deuill: who soeuer doth not righteousness is not of God &c.* Where, to do righteousness, is the same as heere to walke in vprightnesse: to bee righteous, as much as as heere to feare the Lord to commit sin is that which is heere to be lewd in his wayes, and to be of the diuell, is nothing different from that which is here the despising of God.

Reasons, 1. First, the heart is in the man, as the sappe in the tree, and his waies all one with the fruite: & therefore they declare what the man and his heart is, as the fruite doth shew what the tree & the sap is. It is not onely meant of false Prophets, but likewise of false hearted professours, when our sauour said, that *a bad tree cannot bring forth good fruite: nor onely of faithfull ministers, but also of sincere christians, when he said that a good tree cannot bring forth bad fruite.*

2. Secondly, the communion which Christians haue with Christ, doth cause their conuersation to be holy, & the wāt of the same in the wicked, doth make their waies to be onely lewd and sinfull. And so much S. Iohn doth intimate, saying, *If that we say that we haue fellowship with him, and walke in darkenes we lie, and doe not truely. But if we walke in the light, as he is in the light, wee haue fellowship, one with another.*

3. Thirdly God himselfe doth iudge & reward euery one according to his works, and therefore the works are correspondent to the heart, and the heart to the regenerate, or viregenerate estate of the man, I the Lord, saith he by the prophet, *search the heart, & try the raiues, euē to giue euery man according to his waies, and according to the fruite of his workes.*

Vse. 1. Consolation to faithfull men, though not void of infirmities, against the temptations of Sathā, the calumniation of wicked mē & the feares of their own harts. None are so much accused of cōtempt

tempt againſt God, as they which are moſt religious, in his ſer-
 uice: none are ſo much burdened with imputations of hypocrifiſe,
 as they which are moſt vpriſt in their harts. The deuill in his ma-
 lice, becauſe he ſeeth their tender cōſciēces eaſily affrighted doth
 labour to perſwade thē that there is nothing in thē but fraud, &
 falſhood. Sinfull men when they can charge them with no miſ-
 demeanors nor lewdnes of life, take vpon them Gods office to be
 come iudges of the heart, exclayming that they are hypocrites,
 and diſſemblers, yet proceed contrary to Gods iuſtice, condemn-
 ing thoſe of hypocrifiſe and diſſimulation: whome he doth com-
 mend for truth and ſincerity. And many doubts ariſe in their
 owne ſoules, by reaſon of the manifold imperfections of their
 liues. They feele want of knowledge in their minds, and diſ-
 order in their affections: they are priuy to them ſelues of duties
 neglected, or negligently performed: they finde a guiltines in
 regard of iundry ſinnes committed, and of diuers not ſoundly
 auoided: they ſee ſtill in their nature a pronenes to pride, and
 many vanities, but no aptnes to that which is good and needefull
 to be exerciſed. All theſe things trouble their harts, & make them
 very ſuſpicious of themſelues, leaſt all their piety bee nothing but
 an outward profeſſion, and all their former comforts but meerly
 illuſions. But are they deſirous vnpartialie to keepe euery com-
 maundement, if there power were answerable to their will? Doe
 they indeauour truely to pleaſe God, although they cannot do it
 perfectly? Are they of themending hand, to yeeld more obediēce
 to the commandements of God, though they cannot fulfill them
 Then there is no cauſe of diſcomfort: then they are vpriſt in
 their wajes, and walke in the law of the Lord: then God teſtifi-
 eth of them here that they are of the number of thoſe that feare
 him: and elſe where he teſtifieth of all thoſe which feare him
 that they are *blessed*. True happineſſe is appropriated to them,
 that none but they can be pertakers of it, and none of them but
 haue a portion in it.

Conuiction of profane perſons to their terroure, whoſe onelie
 hope of happines cōſiſteth in this that they haue a good ſoule to-
 wards God, how ſoever men think and ſpeake of them: for they

loue him with all their heart, & with all their strength, and that is as much as he requireth, and as the holiest of them all performeth. And therefore preachers and others are too full of iudging when they repute him to be so bad, and their faults to be so haynous, and their state to bee so dangerous. But will you haue the matter to be referred to God himself, as it must be whatsoeuer your will is? And will you stand to his sentence therein, as you shall bee compelled, though it bee against your wills? Then heare what he pronounceth of you, that he which is lewd in his waies, despiseth him, nay yet more for the greater aggrauation of the sinne that hee is a despiser, or despising of him, which is more emphaticall, and employeth an habite, & accustomed practise, and professed contempt. You imagine that men are too sharpe in their censures, and condemningst you shall feelee vnlesse you repent, that the Lord will bee farre more seuer in this sentence, with the execution of it. You will sweare, and blasphem the name of God, if it be but to anger them that like not of it: you will vse wanton & sinfull exercises on the Lords day, in despite of those that bee grieved at it: You will proceede on your owne wayes, and vilifie all such as shall reprocue you for it: but whom in the meane time, doe you contemne? and whome haue ye sought to reproch? Euen the mightie and glorious God, who is both able in power, and ready in wrath to returne your waies vpon your owne heads. Hee will bee honoured and you shall be despised: he will haue eternall praise, and you shall haue euermore confusion. But for those that sinne not so presumptuously, nor with such an high hand, if that they be in the power of sinne and without repentance, this point is very vncomfortable. They dreame that the Lord is not so much offended with them, and their behauiour, as they heare spoken in sermons, but that he will lightly passe by those things which heere are counted great matters: but let them know that he is more righteous then man, and hateth euery sinne more then all men hate all sins. And howsoeuer through Christ, he passe by the infirmities of the godly, & taketh things at the best, which they doe, yet hee dealeth not so with the wicked beeing his enemies, but iudgeth of their waies according to the nature, and effects, and consequents of the same

ſame. As he will doe them no wrong to make their faults more or more grieuous then they are: ſo hee will ſhew them no fauour to extenuate their finnes, or mitigate the puniſhment which they deſerue. This he teſtifieth of al that are lewd in their waies, whatſoeuer their cloakings, or defences, or excuſes be, but they are no better then deſpiſers of him, and therefore to be plagued no leſſe than they that deſpiſe him.

Verſe. 3. *In the mouth of the fooliſh is the rod or wand of pride: but the lippes of the wiſe preſerue them.*

IN the mouth of the fooliſh; in the vſuall talke of wicked men, eſpecially, when they are of any hawty heart and high minded *is the rod of pride*, ſuch ſpeeches as proceed from pride, & whereby they ſtrike at others, & are cōmonly ſmitte themſelues, either man taking advantage of them, or God inflicting puniſhments, for them, *But the lippes of the wiſe*, ſuch words and anſweres as in humility they vtter to men, and ſuch praiers and petitions as they ſend vp to God, *preſerue them* protect themſelues, and others alſo from hurts and dangers.

It is the property of proude men to haue arrogant and hurtfull *Doct.* tongues, It is not eaſie for them to ſpeak, and not to ſpeak to the extolling of themſelues, and di grace of others. The naturall current of their diſcourſe is ſtopped, when they may not boate, or threaten, or reuile, or traduce, or vtter ſome contemptuous iells againſt their neighbors. *Behold ſaith Dauid they brag in their talk, and ſwords are in their lips: for who ſay they, doth heare? But thou* *Pla. 59, 7, 8.* *O Lord, ſhalt haue them in deriſion, and thou ſhalt laugh at all thoſe nations.*

As this their finne is common and frequent, ſo are the ſcrip- tures alſo plent full of complaints againſt it in many places, and ſo are they in denouncing proportionable puniſhmentes, and ſo are they in declaring how they haue bene executed.

Fiſt, pride doth ingender malice, and enuy, and fierceness, and it came no way more readily and harmefully exerciſe them by *Reasons, 1.* violent ſpeeches, and therefore it vſeth them, as ordinary weapons of miſchance.

Second.

2.

Secondly, in striking at men with contumelious and proude words, they also lift vp themselues insolently against the Lord, and therefore both in defence of his people, and reuenge of his enemies, he maketh their stripes to light on their owne backs, and the strokes of their rods to fall on their owne faces. To that end speaketh *Dauid* in the twelfth Psalme. *The Lord will cut off all flattering lippes, and the tongue that speaketh proude things. Which haue saide, with our tongue will we preuaile: our lippes are in our owne power: who is Lord ouer vs?* And to the same effect he prayeth in another Psalme: *Scatter them abroad by thy power, and put them downe, O Lord our shield, for the sinne of their mouth, and the words of their lips: and let them be taken in their pride, euen for their peruerie and lies. And let them know that God ruleth in Iacob, euen to the ends of the world.*

Psal. 12. 3.

Psal. 99. 11.
12. 13.

Vse.

Instruction that so far as we are vnwilling to be hurtfull or to be hurt with our tongues, we get humility in our hearts. If we giue place vnto pride, our pride will haue the comand of our mouthes, and set our lips to smiting: we shall vncessantly be offering iniury to others, & haue them all at last returne vpon our selues. Are we therefore desirous to liue in peace without vexation and perill? let vs put away pride then: for that is a continuall make-bate, and in dangereth vs dayly. Would we auoide that shame and disgrace which commeth vpon lyars and slanderers, when their falshood is found out? let vs beware then of arrogancy: for that is impudent and bold to affirme any vntrueth, and God is iust and righteous to bring the trueth to light. 2. Not to presse our selues without need, into the place or company where foolish proude persons haunt. If we come within their reach, we must looke to be lashed or knocked, they are soone ready to strike, euery word is a blow with them. True it is that they offer violence also to them that are absent, and depraue many that neuer come among them, but it is lesse daungerous when we prouoke them not vnneccessarily with our presence, nor expose our selues to their bitter or scurrilous speeches.

Doct. 2.

But the lips of the wise, &c.) The vse of a good tongue is a defensible weapon against the strokes of an euill tongue. See chapter the twelfth, v. 13. Doct. in the second.

Verse

Verf. 4. *Where none Oxen are, the cribbe is emptie: but much increase commeth by the strength of the Oxe.*

BY *Oxen* he meaneth those kind of labouring cattell, which are applied to plowing, and other works of husbandry, and where they are not, or not set to worke, there *the cribbe is emptie*, and so is the barme also, foode for man and beast faileth: *but much increase commeth by the strength of the Oxe*, abundance of corne, and necessary prouision, ariseth by the trauell of cattell, and labourers, in diligent plowing and husbandry.

The seruiceable creatures are most profitable and necessary. The Teame and plowmen cannot be spared, as tillage & plowing cannot. By these, sundry sorts of beasts and foules fare the better especially, those that are tame and domestickall: and by these are all degrees of people maintained, the meanest, the middle sorte, and the mightie, according as it is sayd, that *the King also con-* Doct.
sisteth by the field that is tilled. This matter is more largely increa- Eccl. 8.
ted of in the twelfth Chapter, v. 11. Doctrine the first, vpon these words: *He that tilleth his Land shall be satisfied with bread.*

Verse. 5. *A faithfull wnesse will not lie: but he that telleth lyes will be a false wnesse.*

A *Faithfull wnesse* he that maketh conscience, and is resolved before the iudgement seate constantly to testifie the truth, will not vsually, nor in his common speech tell vntruths: *but he that telleth lyes will be a false wnesse*, whosoever accustometh himselfe to lying in priuate, will not sticke to forswear himselfe, and beare false witnesse in publick. It is all one in sense with the 17. verse of the 12. chapter, where it is sayde, that he which speaketh truth will shew righteousnesse, &c.

Verse. 6. *The scorner seeketh wisdom, but findeth it not: but knowledge is easie to him that is prudent.*

THe *(corner)* that is very sinfull, and contemptuous persons: (for it is a collectiue, and meant of all, or at leaste of diuers

M

of

of them) *seeketh wisdom*, by wisdom we may vnderstand the true knowledge of Gods holy will, and where it is said, the scorn-ers seeke it, the meaning is, that some of them make shew of seeking, and seeme so to do, being present at those meanes, and outwardly dealing in those exercises, whereby others truly seeke, & effectually find knowledge. And as these vse the meanes without any desire of hauing wisdom, so others would haue it, but contemne all those meanes whereby it is offered, and to be receiued, trusting to their owne wit, and carnall reason. And a third sort seeke it, and are willing to haue it, and at the ministers hands would gladly obtaine it, but only vpon their death beds, or in great extremities, not in loue to God, or sincere affection to his word, or in holy liking of his graces, but only in terrour and passion; that they might escape hell and damnation: or the present dangers wherein they stand. Hereof the Prophet speaketh in the Psalme, saying, *When he slew them, they song in him, and they returned and sought God earlie. But they flattered him with their mouth, and dissembled with him with their tongue. For their heart was not upright with him, neither were they faithfull in his couenants.* And therefore being so affected it is not strange that their successe is no better. For though our Sauour say, that *euery one which seeketh findeth*, yet it is to be vnderstood of euery such one as seeketh faithfully, and in due manner. But knowledge is easie to him that is prudent. We must not so conceiue of these words, as though men of vnderstanding could increate their wisdom and graces without industry and paines taking, but that when they haue vsed diligence in the exercise of Gods ordinances, they may know for certainty that they shall speede well, and be stored with all such graces, as will lead them to life euermlasting. And therefore we see the sence of this sentence expressed in the second chapter of this booke. *If thou callest after knowledge, and criest for vnderstanding if thou seekest her as silver, and searchest for her as for treasures, then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.*

Psal. 78. 34. 36

Mat. 7. 8.

Prou. 2. 3. 4. 5.

Doct.

They are not capable of any grace, which will not be brought to renounce their sins.

If they deride admonitions, and make them frustrate of that which

which they were given for, they shall make themselves ridiculous and disappointed of that which they seeke for. Wisdome is wise enough to know her friends from her foes, them that loue her vnfaine dly, from them that flatter her, to discern who will vse her well, and who will abuse her: who will subiect themselves vnto her gouernment, and who would make her an vnderling to pride and lust, and Sathan. Indeed she calleth vpon one kind of scor-ners to come to her, and learne of her, and promisseth to *powre out her minde* vnto them, but they are such, as ignorance hath drawne to scorning, rather then malice: such as in whome there is possibi- lity of amendment, and not they that are desperately giuen ouer to obstinacy. And euen these silly scorers, that are not yet incor- rible, must not onely be reformable in hope, but reformed in deed, before wisdom will impart her counsels vnto them, for their comfort. And therefore she saith, *Turne you as my corrections* Prou. 1. 23.
loe I will powre out my minde vnto you, and make you vnderstand my words. As for those which are possessed with an inueterate hatred of instruction, and purposely picking quarrels against the trueth of God, haue contemptuously rebelled against it, the Prophet declareth by their waies which are past hope of any reformation; that their minds are vncapable of all sound vnderstanding. *For,* Ier. 13. 23.
saith he, can the blacke More change his skin? or the Leopard his spots? then may ye also do good, that are accustomed to doe euill. If they could haue changed their minds, and been able to iudge rightly both of that which is good, and also of the euill, they could not chioose but change their behauiour to practise the good, and eschew the euill: but for asmuch as custome was growne into a nature, and nothing was to be looked for in all their life, but works of darknes, it followeth that their soules were likewise fi- nally blinded, and neuer to be illuminated with any gracious light.

First, the wisdom of God is mysticall, and vnderstood only by reuelation of the spirit, and therefore it cannot be comprehended of them that are merely fleshly, and voide of all graces of the Spirit. But least of all can they attaine vnto it, which are no- thing but flesh, and such as haue alwayes resisted the Spirit, which is the condition of scorers. Reasons.

2. Secondly, they are all prowde, and therefore as the Apostle testified, *God resisteth them, and giveth grace to the humble.* Yea they are not in a common maner prowde, and equall therein with other men, but more presumptuously than any other, in the height of contempt, they dispise the counsels of the Lord, & therefore in an extraordinary manner he layeth his punishments vpon their hearts, and is sayd to *scorne the scornerfull.*

Iam. 4. 6.
Prou. 3. 34.

3.

3 Tim. 3. 6.

Thirdly, all scorner liue in some grieuous sinnes, out of which the breath of scorning fumeth, and therefore no roome is in their sinfull harts for wisdom to lodge in, vlesse she should beare the diuel company, and inhabitate in that house, whereof he is the master or commander. Saint Paul speaking of *simple women, laden with sinnes, and led with diuers lusts*, saith, that *they are euer learning, and neuer come to the knowledge of the truth.* It was not then the sexe, nor sillinesse of the persons that made them to profit so little, but the sinnes and corruptions of their soules: If therefore the same be in men, why should there not be the same effect also of them? if they be more abounding in men, (as when they wilfully withstand the truth of God, whereas the poore women were seduced by deceiuers) why should it not be thought that they will make them lesse teachable or capable?

4.

Prou. 18. 5.

Fourthly, if scorner might find wisdom, this holy and heavenly wisdom, when it pleased them to seeke for it, they shou'd become elder brethren to Gods people, & inioy the double portion. Earthly things both of wealth and dignity they commonly haue in greater plenty than the best Christians: pleasures they pursue without restraint, and follow their delights continually, if they might also haue grace, & Gods fauor, & the kingdom of heauen ready at their wills, the worst men should haue the best prerogative, & the Lord would seem to be most kind to his mortall enemies. And it wold come to passe that the greatest part of mankind wold liue like diuels on earth, & raigne like saints in heauē. And therefore that preheminēce of getting grace, & sauing knowledge is appropriated to Gods people, & none others (especially if they be scorner) are to intercomon with them. And that the holy ghost sheweth in another chapter, saying, *Wicked men understand not iudgement: but they that seeke the Lord, understand all things.*

things. And likewise in the psalmes he declareth it to be a degree of good mens happines, that *the secret of the Lord* is reuealed to them that *fear him; & his conenant to giue them vnderstanding.*

Psal. 25. 14.
Vse.

Instruction for euery man with all heedfulnesse to take heed that they sinke not into so greate a sinne as scornfulnes is, that will drawe downe so grieuous a plague as scornfulnesse doeth, Though no hurt seemeth to come by it, but benefite rather. If the outward state of many scorners be respected, yet nothing but mischief & misery insueth vpon it, if the state of their soules be considered, they all lose all their labour, and returne frustrate & disappointed, when other of meaner place, and naturall partes haue happy & prosperous successe: they are reiected of the Lord, as contemptible persons, and abiects, when others whome they despise, are graced with his presence & countenance: they are shut out of dores, & excluded from all spiritual comodities, when others whom they maligne, are let into Gods treasure, and stored with all heavenly riches. They therefore that are tending towards it, let them stay themselves before they go too far: they that are come to the gate thereof, let them beware how they enter in: they that are already in the house, yet let them returne back againe, and not sitte downe in the chaire: for then their case is desperate. And this is not onelie to admonish men that they become not scorners, but that also they satisfie not themselves with euery slight and superficiall seeking of wisdom. It is not ynough to seeke, (for the worst men, we see, may do that) but to seeke so as we may finde, which none can doe but they that are good and godly. A greater blessing God giueth to none in this world, than to make his ordinances forcible to them for wisdom, and comfort: and a greater iudgement is not executed vpon any before their going to hell, than the withholding from them grace & vnderstanding. No sicknesse, no paine, no pouerty, no disgrace, no imprisonment, no banishment, no losse of limmes, or life is so dangerous and hurtfull as this is. Though the eies should bee plucked out of the heade, yet if there be sight within the mind there can bee no extremity of darknes, and though the heart were plucked out of the body, yet if religion abide in the soule, the happinesse remaineth, but then is the state of men wofull

when there internall shape is changed, and they are transformed in'o dumbe idolls, when it may be saide of them as it was of the heathen Gods: they haue eies & see not, they haue eares & heare not & one degree beyond the images, they haue hearts and perceiue not.

Deut. 2.

But knowledge, &c. Vnderstanding is neither impossible nor difficult to come by, when men haue discretion. If any be so wise as to discerne their neede of knowledge, and vnfaignedly to desire and labour for it, though their learning be not great, nor their capacity deepe, yet they shall obtaine it in seeking, and bee made more wise by hauing of it. Else why is the scripture commended for her largesse and bounty to all sorts of people, that haue skill to be vpright without dissimulation? It giueth vnto the simple sharpnesse of wit, and to the child, knowledge and discretion. And a wise man shall beare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels.

Pro. 1, 4. 5.

Reasons. 1.
Eccl. 2, 14.

First, in regard of holy prudence here spoken of: it is said that *the wise mans eies are in his head, though the fool walke in darknes*, Albeit others that are blind, see not how needfull and precious knowledge is, yet all that haue vse of their eies (though some be much quicker sighted then others) see that they are miserable without it, and happy and blessed by it, and therefore they price it as a thing of greate value, and therefore they seeke it as a thing most necessary for them. Now they which are so wel affected towards wisdom, are better affected of wisdom, who professeth to loue them that loue her, and they which seeke her yearly shall finde her.

Pro. 8: 17.

2,

Secondly, they vnderstand where sauing knowledge is to be found, and know that it is a gift supernaturall and heauenlie, and therefore looke not for it from themselves, nor at the hands of any creatures, nor by any carnall or fleshly deuises, but repair to the fountaine from whence it floweth.

3.

Thirdly they discerne what meanes are to be vsed for the finding of it, and then they exercise, both seasonably, and earnestly, and constantly, & that in faith and humility, Yet let vs not bee taken as though we affirmed that they haue defects in their iudgements, or earnestnes, or constancy, or faith, or humility,

were

were voide of this holy discretion, and vncapable of knowledge. But this we say that according as these graces are more plētifull in thy man, so he is more prudent, & shal more multiplie his knowledge; and as they are most scarce, so is he lesse prudent, & shall gette lesse knowledge: and he that is wholly without them, is wholly imprudent, and standing in that case, vnlikely to come by any knowledge that is spirituall.

Confutation of them that lay all the blame of their ignorance, vpon the darknes of the Scriptures, & no part thereof vpon theyr *Verse. 1.* owne dark hearts, which are couered as the Apostle saith, with a vaille. The word of God is a *shining light*, and so the holy ghost calleth it, and therefore if they see nothing in it, cyther it is because they haue no eies, or because their eies haue no sight, or because that Satan hath blindfolded them. *2. Pet. 1. 19.*

They say that the Scriptures are obscure and hard, but God knoweth that their harts are prophane and hard, that the doctrine of truth cannot pearce them, If the word be as a sealed book vnto them, their owne sinnes haue caused it to bee clasped from them, as beeing both vnworthy of, and altogether vnfit for such holy mysteries.

Consolation to them, whome God hath graciously illuminated with the sanctified knowledge of his holy will, they stand not in the rancke of scorner, to whome wisdom is denied: but their place is among the godly prudent, to whome knowledge is easie. It is grace that hath opened the dore of their harts, and made a passage for the word to enter, otherwise it would neuer haue bene there. And the same mercy, and blessing, let all that truely desire it, as well looke for, as labour for, without discouragement. He that hath the disposing of this heavenly iewel, doth tell vs that wee shall obtaine it, without any greate difficulty. And we seeke a thing which is not lost, by meanes whereof, our successe might bee doubtfull, but that which is in a readinesse for vs, and helde out to vs, and presently to bee put into our hands.

Verse. 7. *Depart from the presence of the foolish man, and from him whom thou knowest not to haue the lippes of knowledge.*

Depart &c. breake off society and fellowship with the vngodly person, be not familiar with him, Not that it is altogether vnlawfull to haue any dealing with the wicked in common dueties, but to be ioyned too neere vnto them. We are not simply forbidden to buy or sell, or to eate or drinke with them sometimes, when vpon due occasions we are called thereunto, so that we willingly make not choise of their company, but to ioine in marriage with them, to make them priuy to our counsell, or to vse them as inward and speciall friends, this is heere forbidden, & this is vnlawfull. And from him whome thou perceiuest not to haue the lippes of knowledge, that is, separate thy selfe, & conuerse not, especially conferre not with such as from their ignorant minds vse to talke ignorantly with their tongues. And yet his meaning is not that wee should forbear all speech with them that want knowledge; or speake not according to knowledge for they haue most need to be instructed; but he doth admonish vs to beware both of them that breath out pestilent and contagious wordes, to peruert others, and resist the truth contentiously and will neuer be brought to see their owne ignorance and error.

Doct.

Neither conuersation nor communication is to bee had with men of lewd liues, and peruerse lips.

The former part of this point may appeare by that which hath been handled in the thirteenth chapter. ver. 20. vpon these words, *A companion of fooles (shall be made worse,* and the latter is according to the admonition giuen in the ninth chapter. ver. 8. *Rebuke not a scorner,*

Verse 8. *The wisdom of the prudent is to vnderstand his waye but the foolishnes of fooles is deceit,*

The wisdom of the prudent) that knowledge & vnderstanding which any man hath that is trulie wise, is to vnderstand his way

is to *understand his waie*, is given of God, and vsed of him for the direction, and guidance of his heart & behauiour. *But the foolishnes of fooler*, all the wit and skil that is in the wicked; (for howsoeuer that carrieth a shew of wisdom, yet the substance of it is folly, and though foolish men vse to call them wise, yet the wise God calleth them fooler) is *deceit*, whereby themselves are beguiled both in opinion of that they are, & in expectation of that which they hope for, & whereby they beguile others also, either in their soules, or in outward matters.

So far onlie is euery man wise as hee is of godly and Chri- *Dott. 2.*
stian conuersation.

That is true wisdom indeed which beginning at knowledge doth goe forward to practice, and beginning at faith doth further proceede to the fruites of faith. For vnlesse there bee profitable vse of knowledge both in our generall and particular callings, it hath neither the sence nor the fauour of heauenly wisdom. To this purpose is that which is spoken by Moses in Deuteronomie: *Behold I haue taught you ordinances, & lawes, as the Lord my God commanded me, that ye should doe them within the land whether ye goe to possess it. Keepethem therefore, and doe them: for that is your wisdom, and your understanding in the sight of the people; which shall heere all these ordinances, and shall say, ouer this people is wise, and of understanding.* Many of other nations had wize and skill to get wealth and power, as the Ninuires and Tyrians with diuers moe whome the scripture mencioneth to be very opulene and mighty. Manie among other people had Art & learning beeing greatly scene in matters of pollicy and nature, as the Grecians, the Egyptians, the Chaldeans & many hypocrites, in Israell vnderstood the sence of the Scriptures, and were able to teach others the meaning thereof, & yet the holy ghost testifieth that onely they were wise, and none other but they kepte the lawes of God, and did them.

Deu. 4. 56.

First, all true wisdom consisteth in the fear of God, & the fear of God, maketh me carefully to look to their waies, that nothing be comitted by the whereby he might be dishonored & offended, nor any thing neglected, whereby he may be glorified & pleased.

Reasons. 1.

Secondly, no man can be said to bee wise at any time; which

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shall

shall be found foolish at the appearance of Iesus Christ: & therefore because all, besides the godly, at that day shall beare the burden of folly, it is euident that none which are vngodly, haue at all the blessing of wisdom. And by this argument doth *Moses* conuince the stubborne and stiffnecked Israelites to be a nation *void of counsell, and not to haue any vnderstanding in them.* Oh, sayth he, *that they were wise: hent they would consider their later end.*

Deut. 32.
28. 29.

3.

Thirdly, in regard of their present condition and good estate in this life, none can be iustly accounted wise but godly and righteous persons, which order their thoughts, and words, & actions, by wisdom. They alone inioy prosperity, properly so called, and happines: for all the rest are either without competent prouision or the comfortable vse thereof, or the safe continuance of it. If they haue plenty, it is mixed with paine and sorrowes: If they liue in pleasures, they are beset about with perils and dangers.

Vse. 1.

Iam. 2. 14.

Instruction that we satisfie not our selues with abilitie of speaking of holy things, without the exercise and operation of them. Confession in deed is made with the mouth; but faith is seated in the soule, and obedience is performed by the whole man: Saint *James* telleth vs that it is to no purpose for man to say that he beleeueth, vnlesse he shew forth the fruits of beleeve: for it doth him no more good than talke of eating without foode, doeth to one that is hungry, or speech of warmth without fire, or cloathing doth to one that is cold and naked. If the mind be stored with no more knowledge than wil furnish the lips for discourse, it were as good for a man to be voyde of that also, and to become vtterly mute: for profession without conscience and practice, is as dangerous as an accusation against him, and doth much aggravate his disobedience. They that dispose not themselves to trauell towards heauen, deal very foolishly when they prate of the way to it: for so much the swifter is their passage towards hell and destruction. The Lord will not haue the doctrine of saluation dealt with, as many vse some of the liberall sciences, to be studied only for contemplation: but he requireth all that seeke for the knowledge of it, to resolute of practise. The word of God is not to be looked in as a Map of strange cuntries, wherein men take a view

of

of many places which they neuer mind to visit: but all the celestially coasts which are there described to vs, we must adresse our selues to trauell in, and know by experience.

Confutation of them that thinke it a worke of wisdom to set a faire colour on a foule cause, and cunningly to contriue their plots to circumuent the simple. Whatsoeuer the world deems of such courses, it is certayn that the Lord cōdemneth them: though men iudge that the persons are prudent, and their deuices very politick, yet God saith, that being futtle they are *fooles*, and all their crafty practises nothing else but *foolishnesse* and deceit. Neither doth *Ieremie* giue any better testimony of them, when he saith, *They are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.* It cannot be that the Spirit of God which is omniscious, should mistake any thing, or being perfectly righteous, should cal men by wrong names, and therefore sithence he stileth these which were so skillfull in harme doing by the name of foolish men, do they not bewray their ignorance or falshood, which contrary to his testimony doe giue vnto them the title of wise men.

What though they see that which others perceiue not? yet if they haue not vnderstanding to make good vse of it, it were safer for them, not to discerne it. Is it not hurtfull for a desperate man to finde a knife ready to cut his owne throate, or to espy a well wherein he may drowne himselfe? And such is al the wit & cunning of crafty persons.

Verse 9. *Sinne maketh fooles to agree: but among the righteous, that which is acceptable maketh agreements.*

ONe wicked man loueth an other for his sinnes sake, and is the more willing and desirous of his company for his lewd conditions. The word which we translate *making to agree*, doth signifie to doe the part of an interpretour betweene men of different languages, by whose meanes they mutually vnderstand each others words, and of an ambassador between princes sent either for the making of a league, or for the confirmation of loue betweene them: & the messengers which Baradoch Baladan

the king of Babel sent to Ezechiah are so called 2 Chron. 32. 31. But among the righteous, that which is acceptable &c. The meaning is, that goodnes, euē such as is approoued of God, and pleasing to good men, doth vnite the minds of those which are godly, & maketh them louing and kinde euery one to other.

Dott.

Likencesse of manners is a forcible meanes to link mens affections together.

It is a thing common in the nature of all men, and almost of all other liuing creatures, for like to desire the like. The Scriptures testifie it, our owne hearts feele it, and generall experience maketh it manifest. Before that men are conuerted to God, that may iustly bee charged vpon them which saint Paul speaketh to the Romanes, that *not one lie they commit such things as are worthy of eternall death, but also fauour them that doe them.* But after that they are effectually called, they may truly say with the Prophet *I am a companion of them that feare thee, and keep thy precepts.* Ex-

Rom. 1. 31.

Psal. 119. 63.

amples are pregnant and plentiful on both sides, such as wilfully confirme the point. Who remembreth not what was the cause of the reconciliation betweene Herod and Pilate, who were before at variance? And of the agreemēt of the Herodians with the Pharisees, which were of contrary factions? Was it not the violence & practises against Iesus Christ? And the prophet maketh mention in a praiser, of the confederacy against God and his church, by all or the most part of the idolatrous nations which were nere vnto

Psa. 83. 3, 4. &c.

Israell. *They haue taken craftie counsell, saith hee, against thy people, and haue consulted against thy secret ones. They haue said, Come, and let vs cut them off from being a nation, and let the name of Israell be no more in remembrance. For they haue consulted together in heart, and made a league against thee. The tabernacle of Edom, and the Ishmalites, Moab, and the Agarims, Geball, and Ammon, and Amalech, the Philistins, with the inhabitants of Tyrus. Ashur is also ioined with them: they are in arme: so the childre of Lot.* Were all these nations neuer at any difference among theselues? was there such innocency in them, as that none would offer wrōg to others? or such meeknes and patience, that euery man would beare it at the hands of others? There was nothing lesse: for all may read that Ashur was violent, and Tyrus prowde, and Moab

inſolent, and none of the reſt but ignorant, and vnrighteous And then all may know, that diſcord is, where humilitie is not, and when knowledge and equity fail, contentions, and ſtrife abound: but it falleth out with them as with greihounds that goe together by the eares for a bone, the ſight of a poore hare will parte them, and make them with one accord to perſue her. On the contrary ſide, the hearts of the godly are ſtrongly ioyned together by the graces which they ſee each in others, and the good ſerui- ces which both parts performe to the Lord, and his people. Here- by came Ionathans ſoule to be ſo neerely knir vnto Dauid, and Dauid ſo conſtantly to cleaue vnto Jonathan: hereby was Ruth ſo firmly vnited to Naomi, and Boaz to Ruth: for the bonds of alliance, affinity and marriage were not of ſuch force with them, as the piety and faithfulnes that was in them. Iſaiah ſpeaketh of two aduerſary nations, beeing alwaies at deadly fend one with another, and both of them mortall foes of God and the church, that they ſhould bee reconciled together, and to God, and to the church by their conuerſion to Ieſus Chriſt. *In that daie, ſaith he, ſhall there be a path from Egypt to Aſhur and Aſhur ſhall come into Egypt, and Egypt into Aſhur: ſo the Egyptians ſhall worſhip wiſh Aſhur. In that daie ſhall Iſraell be the third wiſh Egypt, and Aſhur, euen a bleſſing in the miſt of the land, for the Lord of hoaſtes ſhall bleſſe it ſaying, Blessed bee my people Egypt and Aſhur the worke of mine hands, and Iſrael mine inheritance.*

First the wicked of the ſame diſpoſition, haue a neer vnion one wiſh another, as contrariwiſe the godly haue among them- ſelues. They are ſubiects of one prince, ſouldiers of one captaine, ſeruaunts of one maſter, children of one father, members of one body, hauing the ſame ſoule and ſpirit to giue life and motion to him.

Secondly, both the wicked and the godly are ſociable to the of their owne ſort, and much affected with the companie of thoſe which approoue of their waies, and bee ready to ioyn with them in the exerciſes which delight them. Drūkards cānot well relliſh their ale or wine, when they ſit at it alone: & as chapmen wiſhout cuſtome: ſo are gameſters wiſhout cōpany: the preſence & cōmunication of filthy perſons doth much recreate the perſons

that are filthy: and theeues doe thinke it a very great benefit to get companions with them in their theft. And therefore in the first chapter are there perswasions and reasons, to that purpose declared. *Come with vs, say they, we will lay vait for blond, and lie priuie for the innocent, without danger: we shall finde all precious riches, and fill our houses with spoile: thou shalt put in thy lot among vs: we will all haue one purse.* And the fellowship of faithfull Christians in fasting and prayer, in participation of the word and Sacraments, and in all holy exercises of religion, doth asmuch refresh the hearts of them that addiect themselues to the seruices of God, and vnfaignedly seeke eternall saluation. They gladly come together, they willingly stay together, they comfortably conuerse together, as it is sayd in the Acts of the Apostles, that *they continued daylie with one accord in the temple, & breaking bread at home did eate their meate together with gladnesse and singlenesse of heart.* Confutation of them that giue the Papiests so high a commendation for vnity, which deserue so deepe a condemnation for conspiracy. They loue one an other most dearly: but it is because one knoweth an other to hate religion, & Christians, and Prince and country most deadly: idolatry and superstition, and treachery and treasons, are the foundations of their amity and kindnes.

Instruction to try what vprightnes is in our heartes, by our loue of righteous men for righteousnesse sake. Whosoeuer doth trulie detest iniquitie, will louingly imbrace the company of them that be enemies vnto it, and all that soundly sette their affections on goodnesse will estrange themselues from them that walke in wickednesse. Dauid built his comfort vpon the firmnes of this groundworke, when he said for the assurance of his fidelity towards God *that all his delight was in the saints: that were in the earth and in the excellent.* And when he appealed to the lords owne testimony of his holy zeale, saying, *Doe not I hate them O Lord, that hate thee? and do not I earnestly contend with those that rise up against thee? I hate them with an vnfaigned hatred, as they were mine utter enemies.*

Consolation to them whome no vngodly man can fancy, but euery one maligneth and speaketh euill of, and setteth himselfe against. What maketh this enmity and opposition, but folly and malice

Prou. 1. 11.

13. 14.

Acts 2. 46.

Pse. 1.

2.

Psal. 16. 3.

Psal. 139. 21.

22.

3.

malice on the one side, and faithfulness and well doing on the other? It prooueth that themselves are too spirituall for fleshly fooles to fauour, and their wayes too righteous for sinfull men to like of. If they were of the world they should finde more friendship at worldly mens hands: if they would runne to the same excessse of riot and sinne with the wicked, they should be lesse traduced by wicked mens tongues. In regard whereof, on the contrary side, it is not a credit, but a blemish, not for comfort, but for terror to be magnified and much made of, among them of whom God, and his best seruants are despised, and lewde men of worse behaviour are most countenanced.

Verse. 10. *The heart knoweth the bitterness of his soule, and a stranger shall not meddle with his ioy.*

THe heart of a man) that part of him which is the fountayne of life, and seate of affections, *knoweth the bitterness of his soule*, feelth inward anguishes, and hath experience of pearcing sorrowes: the meaning is, that the feares and heart-griefe of them that haue a troubled conscience, are more felt of themselves, than known to others. And a stranger, any other besides himselfe, shall not meddle with his ioy, cannot discerne how great his comfort is, being the same that Saint Peter calleth an *unspeakable ioy*. 1. Pet. 1. 8.

No griefe is so great as that which lyeth vpon an afflicted conscience. It is not only bitter, but bitterness it selfe, more vnpleasant than gall, or wornwood: it is an vnknown burden, and grievously crusheth euery one which lyeth vnder it. And therefore it is said, that *the spirit of a man will sustaine his infirmities, but a wounded spirit, who can beare?* The mind of a man may beare out with patience, the paines and diseases of the body, or any outward crosses, but what strength (besides the power of Gods holy spirit) is able to make a man without fainting or shrinking, to endure the torment of a bitter afflicted soule? No health, no pleasures, no comforts of this life can cheare it vp: no might can enable any to stand firme and sure vnder such an intolerable waight. David compareth the horror of it, not to stripes on the body, or breaches on the skinne, or wounds in the flesh, but to the very breaking

Psal. 51. 8.

breaking of the bones, as he saith, *Make mee heare ioie and gladnesse, that the bones which thou hast broken may reioice.*

Reasons.

1.

First, the sight of sinne is very hideous for a weakened conscience to behold; and that doth therefore pierce the heart with miserable pangues and terrors. And hereupon was *David* mouued with such importunity to sue for mercy at Gods hands, that the booke might be crossed, and all his iniquities pardoned, because saith he, *my sinne is euer before me.* The memory and guiltines of it pursued him euery where continually, by night and by day, abroad and at home, in bed and at boord: no time could free him from it: no place could ridde him of it; no power could preuayle against it.

Psal. 51. 3

2.

Secondly, the apprehension of Gods displeasure, of all things is most terrible and fearfull, and that is it which doth so much dismay the wounded consciences. *Iob* had afflictions vpon afflictions, and losses vpon losses, losse of sheepe and Oxen, losse of Assees and Cammels, losse of seruants and children, losse of soundnesse and good estate of his owne body, and yet for all these his heart was not troubled, vntill God seemed to be offended, and then he was presently much perplexed. The Prophets knew well that rebukes were wholsome, and chasticements necessary, and yet they pray earnestly that the Lord would not rebuke them in wrath nor correct them in anger, but only chastise them in iudgement least they should be brought to nothing.

Psal. 6. 1.
Ier. 10. 24.

Our Sauour Christ himselfe could easily endure both paines and pouerty, and hunger and thirst, and contempt, and reproche, and all other crosses from his youth vpward, but when our transgressions brought vpon him Gods indignation, when for the sins of his people, he was to sustaine the wrath of his father, then, though he was most perfectly patient, yet he could no longer forbear to bemone his importable burden that lay vpon him: *My soule* saith he, *is heauie euen vnto the death;* then he praieth; *Father if it be possible, let this cup passe from me;* then in a bitter agony he falleth a sweating, and that of drops of blood: and lastly after all this, at the finishing of his passion, and the perfecting of our redemption, he sendeth vp a patheticall complaint to his father, *My God, my God, why hast thou forsaken me?*

Admo

Admonition to be heedfull continually, that we expose not our hearts to these dirall and bitter terrors, by prouoking the Lord to wrath with any presumptuous offences. If we will walk in such waies, as whereby his spirit shall be grieved, he will bring our waies vpon our owne heads, and cause our heartes to be affrighted. Hardnes may happily hold possession of them, and make them senselesse without all feeling for a time, but howsoeuer it keepeth out grace, yet it cannot alwayes keepe out feares, and though it put men in hope of peace and safety, yet it conspireth against them, and hastneth their dread and dangers. If they belong vnto the Lord, this horror will be a working medicine to cure them of their security and sinfulness: if they be children of destruction, it will be a cleere euidence of God his iustice, & that others may beware of being secure, and sinfull. Oh how wise therefore be they, and provide for their owne happines, which preuent this burden of misery, by timely eschewing of vice and wickednesse: which vpon examination of their wayes, doe feare themselves with the threatnings of the lawe, that God may imbolden them with the promises of the Gospell: which afflict their soules with sorrow for their sins, that he may refresh them with the pardon of the same?

Instruction to be pitifull to them whose hearts are wounded at the sight of their sinnes, and the feare of Gods iudgements, if we know how to succour them, their case calleth for our helpe: if we can giue them any direction, their distresse requireth our counsaile: and it is a seruice very acceptable to God, to declare our compassion to them, and be a meanes of their comfort. It would haue bin as much for the commendation of Iobs friends to the end of the world, as it is now for their dispraise, if they had dealt like skilfull and mercifull physicians, as through indiscretion they shewed themselves miserable comforters. But they that mocke at their mourning, and deride their griefe, as though it grew from melancholie or childishnesse, let them know that their owne heartes will one day be bitten with gripings and griefe, vnlesse they repent, they shall bee stung with the guiltinesse of an euill conscience, eyther before they come to the end of their race, or vpon their death-bed, or in place of destruction.

They now scoffe at their brethren which groane vnder a burden that they seele not: who knoweth but that heereafter they maie sinke and perish vnder a burden which their brethren shall neuer seele?

- 3- Incouragement to those of Gods people which feare their case to be desperate, because, as they thinke, it is singular. No man, saith each of them, was euer assaulted with such feares, & temptations, or oppressed with such anguish or agonies, as I am. And why do you deem your owne terrors, and griefes, to be greatest, but because you haue no experience of other mens? So euery other man whose heart knoweth the bitternes heere mentioned, doth thinke, that you were neuer so greatly afflicted as he is: for because euery mans taste whereby he vsually measureth his state in feares and temptation, is onely in himselfe. But if it were yeelded that your trouble is not only greater then your neighbours know, but farre more grievous then they susteyne, yet ye are not without remedy, so long as the Lord faileth not of al sufficiency. He knoweth how much you suffer, & how long you can indure, and is able to helpe, and readie in due time to ease you.

Doct. 2.

And a stranger shall not meddle with his ioy. &c.

Gods people seele their greatest comfort after their bitterest griefe. When they haue tasted more gall then others were ware of, they shall be satisfied with hony aboue that which any canne conceiue of. Heauines cometh before to sojourne in their hearts for a short time, but gladnes followeth after to inhabit thee forever.

Many testimonies doth the Scripture yeeld for confirmation of this point, because (most men being carnall) a few are perswaded of it. In Matthew Christ in a word pronounceth them blessed that mourne, because they shall be comforted.

Math. 5. 4.

In Iohn he more largely dwelleth vpon it, affirming it by promise and confirming it by prooffe. *Veritie, veritie, I saie vnto you, that you shall weepe and lament, and the world shall reioice: and yett shall sorrow, but your sorrow shall be turned into ioye. A woman when shee trauelleth hath sorrow, because her houre is come: but as soone as shee is deliuered of the child, shee remembereth no more the anguish, for ioye that a man is borne into the world &c.*

Iohn, 16, 21:

In Iſaiah he foretelleth it, auouching the same as well in the old

testa-

testament as the new. *The Lord, saith he, haith sent mee to preach* [ay. 61. 1. 2. 3.] *good tidings vnto the poore, and to binde vp the broken hearted, to preach the acceptable yeere of the Lord, and to comfort all that mourne, to appoint vnto them that mourne in Zion, and to giue vnto them bewrie for ashes, the oile of ioye for mourning, the garment of gladnes for the spirite of beauiues.*

First, godly sorrow is caused by faith, and causeth repentance vnto saluation, not to be repented of, and so remission of sinnes; and peace of conscience, and ioye in the Holie ghost insueth vpon it. They which haue beene pressed with the burden of sinne, will be much refreshed with deliuerance from it: they which haue bin terrified with the guiltines of sin, and the horrible sight of damnation, cannot chuse but bee ioyfull at the pardon thereof, when their soules are assured of saluation. Hence groweth greater gladnesse than from discharge of debtes, to them that stand in state of bankrupts; then from the princes pardon: & graunt of life to them that are condemned to dye.

Secondly, great afflictions compell the godly to poure out many praers before God, and the multitude of praers is very mighty, and faileth not of force to bring marueilous much consolation to the conscience.

Thirdly, where the soule is hūbled by sorrows & sears, the Lord delighteth to be presēt in goodnes & fauour; and so much meant David when hee said, *The sacrifices of God are a contrite spirite: a contrite and a broken hart* O God thou wilt not despise. And so much himselfe most gratiouly professeth when hee saith, *I dwell in the hee and holse place, & with him also that is of a contrite and humble spirit, to reuine the spirite of the humble, and to giue life to them that are of a contrite heart.* Now is it possible for comfort to bee absent, where his kindnesse is present? or can that heart bee voide of consolation, which is inhabited by the God of consolation? or may he which hath the fountaine and sea of gladnesse within him, remaine a dry pitte, and be vterly empty of gladnesse?

Instruction when griefes and troubles, disquiet our heartes, to examine of what sort they be, whether worldly or godly: if worldly, they are miserable and tend to death: if godly, they are comfortable, and tend to life. Now for triall, consider not onelie

Aa, 16.

from whence they spring at first, but whither they lead vs at last: for many times it falleth out that those feares and sorrows which grow from worldly respects, and matters concerning the bodie, are changed into a contrary nature, and be meereley for the sins of the soule, as may appeare by the example of the *Sayler*. Doe they therefore cause vs to search our hearts more deepeley, and to hate our sins more deadly; Are we further from selfe-liking, and better perswaded of God, and more atientue to Gods word and the counsell of his seruants, than formerly wee haue beene? Then though our anguishes are not pleasant yet they are profitable, though they seeme not ioyous for the present. yet they procure joy to follow after. According to this is that saying in the Lamentations: *Remembring mine afflictions, and my mourning, the wormewood, and the gall. My soul hath be in remembrance, and is humbled in mee, therefore haue I hope. It is the Lords mercies that we are not consumed.*

Lam, 3, 19. 20

Verse. 11. *The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.*

THe house of the wicked the wicked himselfe and his whole estate, shall be destrayed, shall be ouerthorwn and rooted cut by the curse of God, eyther suddely, & all at once, as is to be seen in some, or in continuace of time, & by degrees, as it falleth out to others. But the tabernacle of the righteous, his habitation himselfe, & those things which belong vnto him, shall flourish, shall be blessed of God and made prosperous.

Doct.

The mean estate of the godly is safer, and better than the greate prosperity of sinners,

When he speaketh of that which is present, he resēbleth the cōdition of the one sort, to strōg & stately houses, & the other to weak & low tents: bnt when he foretellet their condition to come, he threateneth to the one destruction & ruine, and promisseth to the other prosperity & groweth. See this point handled in the tenth chapter, v. 25. vpon these words. *As the whirle-wind passeth, so is the wicked no more. but the righteous is an everlasting foundation.* And in the welsh chapter .xv. where it is said that God *ouerthroweth the wicked, and they are not; but the house of the righteous shall stand.*

Verse. 12.

Verse 12. *There is a waie that seemeth right to a man: but the issues thereof are the waies of death.*

THere is a waie, namely, a lewd and sinfull course of life, *that seemeth right to a man*, which wicked men perswade themselves to be free from dangers. It is agreeable to their lusts, and carnall reason: it maketh either for their pleasures, or profits: they haue becue long acquainted with it: they haue found prosperous successe by it: they see the greater personages, and number of me to trauell in it: and therefore conclude of safety therein. *But the issues thereof are the waies of death*, it is certain that the beginning of it, and first steppe into it, did tend to death, but when they haue proceeded in it, they shall come at the last to their journeys end, and that is to be destroyed for euer.

Wicked men are most bold and confident in that which is most *Death* sinfull and dangerous.

Then many looke for commendation, and thinke their works to bee most allowable, when shame is due vnto them, and their waies are altogether abominable. Then they hope for greatest safety, and to be farre ynough from all maner of perill, when they make hast to their vndoing, and runne with all speede towards destruction. See the twelfth chapter. ver. 15. VVhere the same matter hath been handled by occasion of the like words, *that the waie of a foole is right in his owne eyes.*

Verse. 13. *Euen in laughing the heart is sorrowfull, and the end of that mirth is heauines.*

THis is to be understood of the vngodly, and such as are priue to themselves of some great evils, who *euen in laughing*, amidst their sports & greatest delights, haue gripings of feares, & vexations in their hearts. *And the end of that mirth is heauines*, when their pleasures are ended, their paines will beginne: their mirth was mingled with many secret heartbitings, but their sorrowe shall be pure of it selfe, without all mixture, & haue neither hope nor comfort to delay the bitterness of it.

The wicked are often iocund and merry: but neuer hartily ioy- *Death* full and glad.

Isay, 57, 21.

They may reioyce in the face, and not in the heart; they may haue many things without to moue them to be merry, and yet a sting withall in their hearts to marre their mirth. The Lord hath spoken it once, and againe, that *there is no peace to the wicked*, and then we may truelie speake it againe, and againe, and as often as opportunitie serueith. that there is no sound ioy in the wicked.

Reasons. 1.
Gal, 5, 22.

First, they are wholie destitute of the sappe and roote of true comfort and gladnes, because they are not partakers of the spirit of God; for the Apostle testifieth that *ioie and peace are the fruit of the spirit*. It is as possible for thornes to beare grapes, and figs to growe on thistles, as for graceles flesh, beeing altogether corrupt, to bring forth sincere ioy and comfort.

2.

Secondly, no pastime & pleasures, no sports and merriment, iesting or laughter can cure the guiltines of an euill conscience. And a guiltie conscience is like an vlcere, or festered wound, which will put the party to paine in the middest of a feast, and not cease to ake, though it were wrapped vp with greatest brauery. And in regard thereof all the vngodly are compared by the prophet to the raging sea that cannot rest, It is as easy for the Ocean to be without waues and surges when a tempest lieth vp on it, as for a sinfull mans heart to be without all trouble and gripings, when guiltines worketh in him.

3.

Thirdly, they are not ignorant, though they would willingly forget it, that they are mortal, and must be gone hence, that there is a iudgement to come, & they vnready for it; and this doth not a little appall them, howsoeuer they face out the matter, & make a semblance of great cheerefulness. And this to be the condition of al the vnregenerate before they be vnited to Christ, & vndoubtedly certified of their saluation the Apostle declareth to the Hebrewes, saying, that *for feare of death they are all their life time subiect to bondage*.

Heb, 2, 15.

Vse. 1.

Instruction that we feare not sin the lesse, because that sinners seeme to be troubled at it so little: that we yeeld not to the baies of it the more, because they reioyce at it so much: for who but God & themselues do know what slavish dread is in their harts, when their greatest shew of magnanimity is in their faces?

VVhat

What bitter sorrow is in their soules, when dainty morsels are in their mouthes, and pleasant musick in their eares, and merry sonnettes in their lippes? But what life is more delightfull, and what state more desireable then theirs which continually follow their sports & pleasures, which alwaies conuerse with merry companions, which euery day & at euery meale do eate and drinke of the best & fairest? But what life is more loathsome, & what state more miserable then theirs who are driuen continually to vse those exercises for phisicke, without which the heart would be oppressed with fittes of feares, and wast away with the consumption of the spirits;

Reproofe of their folly, which purchase the vncomfortable delights at so deere a rate, by forfeiting their saluation for them. The price that they pay is of greater valew then Esaus birthright, and the wares that they buy are farre lesse worth then Esaus portage. They are short, and vaine, and painefull, and passing hurtful and dangerous. *Knowest thou not this saith Zophar to Iob, of old, euer since God placed man vpon the earth, that the reioicing of the wicked is short, and that the ioy of the hypocrites is but for a moment? Like the noise of thornes vnder a pot, so is the laughter of the foole: this also is vanny, saith Salomon, His great blase of merriment wil quickly be extinguished for want of fewell to feed it. But this were a smal matter if the end of their pleasures were the end of their being, and not the beginning of their torment. But our text saith that the end of that mirth is heavines.*

2.

Iob, 20, 4, 5.
Ecc1, 7, 8.

Luk, 6, 25.

And our Sauour saith, *woe be to yee that now laugh: for you shall waile and weepe.* How vnwise then are they to delight so much in the rellish of such a deadly poyson? Why do men so violently follow their fleshly desires? No man can dissuade them from vnholly recreations on the Lords day: no man can dissuade them from quaffing and drunkenesse: no man can dissuade them from vnlawfull pastimes and gaming, manifold are the sinnes, & great are the mischiefes from which no man can dissuade them, In farre better case are they that refuse (as Moyses did) these momentany pleasures of sin, though they fall into many afflictions: for they are not without great comfort in the middes of their troubles, and how happy will their state be then, when they shall be

be deliuered from them all? And how vnutterably shall they be blessed, beyond all the reach of thought and meditation, when the fulness of ioy and glory shall be conferred vpon them for euer?

Verf. 14. *He that is of a froward heart, shall be satiate with his own waies: and a good man with that which is in him.*

HE *that is of a froward heart* which setteth his heart vpon lewdnes and euill, and declineth euery day, waxing worse and worse, *shall be satiate with his owne waies*, euen sated and filled full with the plagues and iudgements, which his own deserts shall draw vpon him. *And a good man with that which is in him*, shall abundantly inioy both inward comforts and outward happines, for his constant vprightnesse, and holy behauiour.

Dott.

Euery man both good and bad shall feele himselfe sufficiently recompenced for his seruice.

They that serue the flesh, and increase their labours to fulfill the lusts thereof, shall at length receiue their pay, and haue more wages than euer they looked for, or wished for. And they that seeke the Lord, and shew themselues diligent in doing his will, shall in the end be fully requited, and their will far exceed theyr hope. Both shall reape the crop which they haue sown, & neither of their seed shall faile of growth, or ripening. See the same point in effect prosecuted in the eleuenth chapter, v. 18. where he saith, *that the wicked worketh a deceitfull worke: but he that soweth righteousness shall receiue a sure reward.*

Verse. 15. *The foolish beloneth euerie thing: but he that is prudent taketh heede to his steppes.*

THE *foole* he that is silly for his own soule, and ignorant without vnderstanding of the matters of God, *beloneth euerie thing*, rashly giuing credit to euery vaine tale that is told him, & hearkning to euery deceiuer that misleadeth him. *But a prudent man*, he that is of a settled iudgement, and prouident for his owne safety, *taketh heede to his steppes*, examineth first what waight and sound-

soundnes there is in that which is spoken, before hee consent to it, either in perswasion or practise.

They which are least carefull to learn the truth, are most credulous to hearken to lies. They could not but attaine to wisdom, if they would giue ear to their instructions of knowledge: & truth imbraced would preserve them from listening to errors. VVe haue a common proverbe, that faire words make fools.aine, when we see by cōmon practise on the contrary side, that faithfull words do make fooles to frette. The counsell of God which Ezechiel and Jeremy deliuered to the people of their time, were no more regarded of the most than blasts of wind: but the *lying diuinations* which the false prophets vttered were of as great force with the as oracles, *those they hoped would be confirmed.* And our Ezech. 3, 6. Saviour himselſe speaketh of the maner of his entertainment among those of his time, saying, *I am come in my fathers name,* Ioh. 5, 43. *and ye receiue me not: if another shall come in his owne name, him will ye receiue.*

First, in the things of God, and matters which concerne eternall life, they are as much voide of iudgement, & good affection as little children, which can hardly brooke the nurture which is most wholesome for the, & as hardly forgo the liberty that is most pernicious vnto the. Euery precept that tendeth to the informing of their minds & the amending of their maners, is like to gall in their stomacks; but euery perswasion that infecteth their harts, & peruerteth their behauiour, is like to hony in their mouthes.

Secondly, Satan raigneth and ruleth in them: hee hath power ouer their senses, he stoppeth their eares frō harkning to words of truth whereby their soules should be sanctified, and openeth them to deceiueable errors whereby their hearts are corrupted.

Thirdlie, the heauie stroke of God is vpon them in sending them strong delusion, that they should beleue lyes, because they receiued not the loue of the truth: and so he giueth them ouer to misbeleefe for a punishment of their vnbeleefe.

Reprooſe of many sorts of people, which may iustly be charged with this rash and vnadvised credulity. VVhen God offered mercies, or threatneth iudgements by the ministerie of his word, they are nothing at all moued with it: but when the

diuell promifeth helpe by forcerers, or ſpeaketh of hurt by prophciers, they vndoubtedly expect the accompliſhment thereof. When faithfull preachers by warrant out of the word declare what conſcience is to be made of the Sabbath, and how to be ſanctified, and after what manner the other commandements are to be obſerued, their miniſtery is not of credit ynough to be regarded: but if falſe Prophets tell them that the Sabbath is abrogated, and all the old teſtament aboliſhed, or broach any other peſtilent points, for a licentious courſe of life, they are preſently eſteemed worthy and comfortable teachers. And ſo Jeſuites and Seminaries intiſing them to idolatry, and diſloyalty, yea & ſome of them many times to ſhamefull impurity, are deuour and reuerend fathers. And ſo ſtage-players, and miſtrells, are teachers of good leſſons, and more edifie with their interludes and ſongs, thā the miniſters doe with their ſermons and preaching. We wil not ſpeake here of vncharitable perſons which are prompt and ready to traffique with any that carrieth a pack of malicious reports againſt ſuch as vnſainedly feare God, thoſe we ſhall deale with, when we come to the ſeuenteenth chapter, v. 4. where it is ſet as a note of the wicked to *giue heede to falſe lippes,* and that a *lyar barkneſh to the naughty tongue.*

2.

Inſtruction to ſhew our wiſedome according to the direction here giuen vnto vs, not to ſet a foot forward to follow any mans perſwaſion, before it appeare vnto vs to be ſound & warra[n]table. The Holy Ghoſt is frequent in exhorting vs to this heedfulneſſe: *Trye all things ſaith S. Paul, and keepe that which is good Beleeue not every ſpirit,* ſaith S. John *but try the ſpirits whether they are of God, for manie falſe Prophets are gone out into the world.*

1. Theſſ. 5: 21.

1 John. 4. 1.

¶ We are not willing to be blindfolded at our meat, nor to eate our ſupper without a light, eſpecially in ſtrange places where we neither know well the fidelity of our hoſt, nor what diſhes are ſet before vs: and ſhall we be more prouident for the outward man, than the inward? Shall we keepe out of our bodies whatſoeuer is not whoſome and ſauory, and receiue into our ſoules ſuch foode as will poiſon vs?

Ob.

But is it not contrary to charity to ſift mens words, and not to reſt vpon the truth and faithfulneſſe of their teſtimony?

Anſ.

Ans. There is nothing contrarie to charity that is agreeable to wiſedome, and no wrong is done to man by obeying the counſel and precept of God. Sirhence therefore he doth command it as a duty, and commend it as a vertue, for men to be circumſpect in hearing, who ſhall lay it to their charge as a fault? VVhat iniury was done to *Paul* by the prudent Bereans, *which ſearched the Scriptures daile, whether thoſe things were ſo*, as he taught. VVe uſe to tell ſiluer, and to waigh gold, and yet preiudge not them at whoſe hands we receiue them. If the things which they ſpeake to vs be true, they ſhall be the more iuſtified and approoued, after that they haue bin tried: if otherwiſe themſelues may by the diſcouery of their errour, be better informed, and others the leſſe indangered by them.

Verſ. 16. *A wiſe man feareth, and depaſteth from euill: but a foole rageth and is careleſſe.*

A *Wiſe man*) he that is religious, and truly godly, when hee is rebuked, or heareth Gods threatnings, or beholdeth Gods iudgements, or foreſeeeth plagues to come, by the preſent view & ſight of ſinne, ſeareth, his heart trembleth, both in reſpect of Gods diſpleaſure, and the miſchiefe like to follow, *and depaſteth from euill*, both purgeth his heart by humiliation, and redreſſeth his way by reformation. *But the foole rageth and is careleſſe*, a finfull perſon ſcorneth when he is reſproued, and preſumeth of impunity and freedom from all perils.

They which are in greateſt ſafety, are fartheſt from carnall ſecurity. *Doct.*

The godly haue not ſo many ſinnes as the wicked, and yet they feele them more, and feare them more, and flee from them faſter. And the wicked haue not more valour then the godly, nor ſo much freedome from puniſhments, and yet goe beyond them in audaciouſnes and fleſhly confidence.

VVhen *Dauid* was dealt with by *Nathan*, he confeſſed his ſalt, *Pſal. 51.* he craued pardon, he ſet his heart to ſeek helpe from heauen, againſt his ſinne: but when *Achab* was ſpoken to by *Micaiab*, he *1. Kings 22.* perſecuted the Prophet, he proceeded in his purpoſe, he promiſed

fed himselfe a safe returne from his voyage. And *Amaziah* also scorned, and threatned the messenger that was sent to him from God, 2. *Chron.* 25. 16. *Iosiah* hearing the law of the Lord read by *Saphan*, in regard of the threatnes therein contained, did rent his cloaths in griefe and feare : but *Iehoiakim* hearing the words of God read by *Barnuch*, in regard of the curses there denounced, did teare the booke, and burne it in wrath and fury.

Ier. 36. 23.

Reasons, 1.

First, the one sort haue faith, seeing God in his word & waies, and therefore tremble at his rebukes, and follow his direction: and the other are full of infidelity, looking onely with a carnall eye, and therefore despise his threatnings, and contemne his counsels.

2.

Secondly, the one sort are of an humble spirit, and that alwaies maketh the heart tender and tractable: and the other of an high mind, and that maketh it hard and obstinate.

3.

Thirdly, the one sort are prouident for themselves, and therefore do heedfully preuent all perils that may befall them: and the other negligent of their owne safety, and therefore shun no mischief, before they feele it. And so he saith in another Chapter: *A prudent man seeth the plague, and hideth himselfe: but the foolish go on still, and are punished.*

Prou. 22. 3.

Vse. I.

Consolation to them that attaine to this holy feare, though they could not keepe themselves without fault : that dare not persist still in their sins, though they were too venturous to fall into them at all. It was their great folly to defile their soules by committing of them, but it is their excellent wisdom to purge themselves by humiliation for them. And albeit they had cause of feare and sorrow in respect of the daunger that insueth vpon the practise of euill, yet they haue reason to take courage, and comfort in regard of the pardon that followeth after the being of euill.

2.

Consolation of them that take security for magnanimity, and want of feare for greatnesse of faith : they count it vnmanly to haue dread, and a strong trust in God to doubt of no perills. But be it knowne vnto them that *Dauid* was nothing their inferior in valiantnesse of heart, and yet his heart was tender, and fearfull of sinne. It is to be obserued continually that none are so bold in wicked attempts, as they which are most base minded. Who are

so

so ventrous to oppose themselves against God, impiously to defraude him of his glory, as they whose courage will not serve them to iacounter with their equall in a iust cause, for maintenance of their own right? Who are so fierce and violent, like Lyons to oppress their inferiours, as they which are as submisse as spaniels, to fawne vpon their superiors? And in making presumption and carelesnesse a part of strong faith they are strangely deluded, for faith is the worke of Gods holy spirit, and is founded wholly on the truth of his word: but the diuell is the damme of presumption, and it hopeth that the word is false, so that nothing in the world doth more manifest their infidelity. If that be faith, what wicked man is without faith? If that bee faith, the curse of Deut. 29, 20. God is due to faith, and faith will bring men to destruction.

Verse. 17. *He that is hasty to anger committeth follie, and he that plotteb mischief is hated,*

HE *that is hasty to anger* is suddenly moued to disordered passions, before he hath aduisedly examined the cause of offence, *committeth folly*, breaketh out into some absurdity or iniustice by word or deed: *and he that plotteb mischief*, which distembling his displeasure, intendeth reuēge, & setteth his thoughts on work how to effe: & it, *is hated*, is abhorred of God, and detested by those that find out his malicious practises,

They which are giuen to wrath, doe bring a blemish vpon themselves, See Chap. 22. v. 26.

Doct. 1

He that plotteb mischief; &c) They which are malicious and hurtfull, are commonly very odious and hatefull.

Doct. 2.

Doeg was delighted in doing of harme, and thereto applyed his heart, and tongue, and all his power, and therefore all good men were as glad of his downfall, and reioyced at his destruction. Behold, say they, *the man that took not God for his strength, but trusted to the multitude of his riches, and put his strength in his malice.* See chap. 11. v. 10. in the first doctrine amplified by the contrary, and the second vse of it.

Verf. 18. *The foolish do in herit follie; but the prudent are crowned with knowledge.*

THe foolish such as will learne no wise dome, nor practise anie goodnes *inherit follie*, shame and other punishments are due vnto them for their ignorance and sinfulness, and shall in time also light vpon them. *But the prudent are crowned with knowledge*, such as are discreet and godlie wise shall receive the glorious fruite of their vnderstanding and obedience. For by being crowned is meant commonly in the scriptures honour and dignity, and for the certainty of the reward on both sides, hee speaketh of that which is to come, as if it were presently performed.

Doct. 1.

A wicked man hath no certain state in any thing but in shame and misery.

That is their inheritance, and that remayneth for them, & that they shall surely possesse when they come to their yeares, Many things they haue in the meane time, as strength, and titles, and profits, & pleasures, but they haue them onely, & owne them not, nor shall be able long to hold them.

Hab, 2, 6.

When Nabuchadnezzar was heaping vp all these together, the Holy ghost derided his sortishnes, and caused a taunting prouerb to be taken vp against him, saying, *Ho, he that increaseth that which is not his? How long? And he that ladeth himselfe with thicke clay?* Indeed he did also increase that which was his, as ignominy to himselfe and ruine of his family, and torment for the time to come, but that was done against his will, and without any purpose of hauing.

Reasons. 1.

First they are borne to this wretched estate, as being the children of wrath by nature, and therefore in that respect it is their inheritance descended vpon them.

2.

Secondly, they haue strengthened their title, and procured a more full confirmation of that their state by rebellion against God, and contempt of his word, whereby it commeth to passe that all the curses of the law are due vnto them.

3.

Thirdly, they haue no right in Iesus Christ, without whom, no
man

man hath right in any thing, sauing in Gods wrath, and his own destruction.

Terror for sinfull men which hope to be made happy by their folly and not miserable: which presume of perpetuall prosperitie by their wicked courses, and looke not for a downefall. They dreame that lands, and goods, and honours and pleasures are serled vpon them and theirs by an eternall lease, and neuer thinke that confusio is their inheritance and patrimony. But the Lord who is to render them their due, hath caused their copy to be published to all the world, that in his court-roles of iudgement their right is recorded, which they haue no more power to passe away or to passe from, than an insât hath to alienate his heritage. It is better to be an inhabitant, euen a tennant at will in a smoaky cottage, or a prisoner perpetually in a dungeon, how loathsome soeuer, then to be heire of such an estate. And why then will they not be perswaded; while time yet serueth, to alter their hearts and behaiour, that their condition may also be changed? Folly seemeth their friend, and flattereth now, but folly will proue to be their foe, and torment them heereafter. If they would yet hearken vnto wisdom, wisdom would vndoubtedly bee helpfull vnto them, and turne their villenage into the best kind of free hold, and their hellish seruitude into the glorious libertie of Gods owne children.

But the prudent are crowned, &c. Every one that hath godlie wisdom is sure to attaine vnto true honour. Doct. 2.

VVhich hath been already shewed partly in the tenth chapter. v. 7. vpon these words, *The memoriall of the iust shall be blessed, & partly in the twelfth, v. 8. where it is said that A man shall be commended for his wisdom.*

Verse 19. *The enill shall bow before the good, and the wicked at the gates of the righteous;*

THe enill shall bow before the good; sinfull persons shall be depressed, and brought downe, and godly men exalted, & raised vp: they shal crouch in token of submissio, & these shall haue obeyfance done to them in token of honour. *And the wicked at the*

the righteous, the meaning is, that good men shall not onelie bee greater than the euill, but such as the euill must be driuen to seeke vnto for helpe and fauour, as suters vse to waite at the gates of a greate personage, till eyther he come forth, or they be let in, and admitted to his presence.

Doct.

Godlinesse is no cause of contempt and obiection.

It may not be denied but that many goodmen are in low place, and for their goodnesse oppressed of the wicked, but it is sometimes, because they haue faults withall, for the which the Lord doth humble them, though their enemies enuy their graces: and sometimes, because they haue not strength enough to beare their prosperity, with such loue to their brethren, and humiliry in them selues, as is needfull, and alwaies because their pouerty and sufferings are a foundation lowe layed for an hie building of glory. So that howsoeuer vngodlie men take occasion by religion to persecute the righteous, yet it cannot be trulie sayed, that religion doth cause the righteous to bee cast downe, or the sinners to be set vp. The promise which God maketh to his people in Deuteronomy runneth in this maner: *The Lord shall make thee the heade and not the tayle, and thou shalt be aboue onelie, and not beneath, if thou obeis the commandements of the Lord thy God, which I command thee this day, so keepe, and so doe them.* And thus much doth *Dauid* acknowledge to be verfied to himselfe, the Lord performed this good promise vnto him: *Thou hast, saith he, deliuered mee from the contentions of the people: thou hast made mee the head of the heathen: a people whome I knew not, doth serue me. As soone as they heare they obey me, strangers be in subiection to me.*

Deut. 28, 13.

Reasons, 1.

First, there are manifold occasions whereby vngodly men are often brought to be so submisle to the seruants of the Lord, as in respect of the authority and greatnesse which diuers are aduanced vnto, as all the Egiptians bowed to *Ioseph*, and all the Persians to *Mordecai*, and because distresses make many to seek help and counsell at their hands, whom formerly they haue maligned and hated, as wicked *Ichoram*, at *Elisha*, *Balthazzar*, at *Daniel*, &c. proude *Pharaoh* sundry times at *Moses*.

*1. King. 3.
Dan. 5.*

2.

Secondly, if godlines were a cause of contempt and vilenesse, then

the as the godly were more multiplied, so they would bee more contemptible & vile, and the whole body of them would be basest of all, whereas the contrary is evidently to be scene, sithence the Church is the most glorious company that euer was, or shall be in the world. There is no state, nor kingdome, nor empire, that hath bene or can be comparable to it. And to this purpose heare what the holy spirit of God testifieth of her in the songs of Solomon: *There are threescore Queens, and fourescore Concubines, & of the damfels without number. But my dove is alone, my undefiled one: shee is the onlie daughter of her mother, and shee is deere to her that bare her: the daughters haue scene, and counted her blessed: euen the Queenes and the concubines, and they haue praised her. Who is she that looketh forth as the morning faire as the moone, pure as the sunne, terrible as an armie with banners?*

How many nobles, how many princes, how many kings, how many nations do yeeld obediēce vnto the Church? Yea the very wicked also & euill men do bowe before her: though they loue her not, yet they pretend loue, and hypocritically make semblance of reuerence to her: their mouth giueth her testimony, & with their lips they would make mē beleue that they haue her in estimation. Eue the very Atheists themselues scarce dare grow so audacious, as to professe that they are none of Gods people, nor members of the Church. And that did David vse as an argument of his greatnes, & predominatiō ouer his enemies, that strangers did fainedly subiect themselues vnto him. Psal. 18. 44.

Thirdly, if piety and religion did make men abiect & despised then as their grace did grow, their credit would decrease, & the riper they waxed in goodnes, the deeper they would sinke into basenes: & perfect holines would bring the to a perfectiō of ignominy: which who seeth nor to be otherwise? Especially at the end of the world, whē the saints shall be replenished with the fulnes of grace, shall they not be beautified with the brightness of glory, and haue power committred vnto them to bee iudges of all the reprobates, both of men and Angels?

Confutation of that error which is in the mouthes of manie V. 1.
and the mindes of more, that hee which will bee religious, must needes bee contemptible, and the wale to become greate is to growe sinfull and godlesse. Flesh and blood indeede, woulde
Q
haue

haue it so, and therefore fleshly men imagine it to be so; they carry an enuious heart against the righteous, and therefore bee grieved that the righteous should either rise or stand; but he that seeth vp & establisheth, and he that casteth down and depresseth, declareth his purpose (which his power also accomplisheth) (that his seruants shall be made honourable with preferment, and his enemies made vnderlings with debasement: *Daniels* faithfulness did neuer bring him to reproch, nor his aduersaries falsehood did euer winne them credit. *Mordecai* could not be kept downe, because he was a godly Iewe, nor *Haman* could not bee held vp, because he was an impious *Amalekite*. Read through the whole book of the Scriptures, & it will appear that of all the kings (they which were most holy and zealous for the worship of God,) did alwaies best prosper in their owne estate. That which is spoken in the Psalm concerning the happines of them that feare God, will infallibly be verified of euery one of them in due season: *His name shall bee exalted with glorie. The wicked shall see it, and bee angry, bee shall gnash with his teeth, and consume a vaine: the desire of the wicked shall perish.*

Psal, 112. 9. 10.

2.

Admonition to vngodly persons that they be not too fierce & violent against their poore brethren when they haue a superiority ouer them: their course will come in time to bee their inferiours, and to stand vnder their sentence, and to fall vnder their hands, and to lie vnder their feet, and therefore let them not bee extremely rigorous to them, least their measure be returned to themselves. Yf *Iosephs* brethren had a much beleueed his dreames that they should come and bow to him, as they euied him for them, they would haue vsed him with more mildnesse. If *Simei* had thought that *Dauid* would haue recouered againe the crowne and kingdome, and soueraignty ouer him, he would haue spared his cursed speeches against him,

Verse. 20. *The poore is hated euen of his owne neighbour: but the friends of the rich are many.*

THe poore, he that is fallen into pouerty, or disgrace with great personages, is hated of his neighbour, they that dwell by him, and his kindred, and old acquaintance, and such as were wont

to be familiar with him, being yet but carnall men, will alter their countenance and behaviour towards him, and picke quarrels against him, and take any occasion to alienate themselves from him. *But the friends of the rich are manie*, diuers fawne on the wealthy, and flatter them, and make a faire shew of loue & good will, when as notwithstanding they beare no such affection to them in their hearts.

The friendship of fleshly men is grounded on the state of them *Doct.* whome they shewe kindnes vnto, and not on their graces.

Be they neuer so religious and godlie, & yet wanting wealth and countenance, they contemne them as abjects: be they neuer so impious & prophane, and yet hauing riches and dignity, they admire them as Angels. While Job was in prosperity and held the weapon of authority in his hand, every one respected him, a chaire was set for him in the streete to rest him by the waie, well was he that could doe any good office to shewe how much hee honoured Job: but when his goods were gone, & his bowstring was cutte, as he saith, no man regarded him, his seruants, his hand-maids, yea euen his owne wife despised him. He had experience of this point, and therefore it shall not be amisse to let him speak to it, and declare what befell him. *My neighbours saide hee hath forsaken mee, and my familiars haue forgotten me. They that dwell in mine house, and my maiides tooke me for a stranger in their sight: I called my seruant, but he would not answer, though I prayed him with my mouth. My breath was strange vnto my wife though I praised her for the children sake of my bodie. The wicked despised me, & when I rose they spake against mee. All my secret friends also abhorred mee, and they whome I loued are turned against me.*

Iob. 19. 14. 15.

Neither was it Iobs case alone, nor belonging onely to that time, but the like vsage hath bene found, and is to be expected of euery one that falleth into misery at all times. For the Holye ghost which best knoweth all customes which men haue vied heeretofore, and what is now in practise presently, and what will surely come to passe heereafter, doth testify that *all the brethren of the poore do hate him, how much more will his friends depart far from him? Though he be instant with words, yet they will not.*

Prou. 19. 7.

First, they looke to their credit herein, esteeming it an honour.

Reasons. 1.

to be in league with them that are of eminent place, and good ability, and a disgrace to be sociable with them that are little set by. Secondly, they haue also an eye to their commodity, knowing that mighty men and wealthy, may greatly pleasure them if they be their friends, or much endamage them if they be their aduersaries, and so for their owne sakes will be linked to them in kindnesse. And therefore it is sayd, that *riches gather many friends*. The person of the rich man is not so much regarded as his wealth, nor would be at all, were it not for his wealth: for that is it which getteth so many mens good wills. And on the other side they feare that if they should giue countenance to their needy neighbors or kinsmen, or old companions, they would presse too heauy vpon them by begging, or borrowing, or comming oft to their table, or expecting helpe from them, and so growe burdensome vnto them.

Prou. 19. 24

Vse.

Instruction. 1. If we fall into afflictions, that we seeke not to carnall friends for succour, for they will rather adde to our burden by testimonies of hatred, than minister comfort by the fruits of their loue. They will be so far from relieuing vs by shewing mercy and compassion, as that they will more grieue vs with their strange behauiour and vnkindnesse. And therefore the Lord himselfe giueth this precept: *Enter not into thy brothers house in the daie of thy calamitie: for a neighbour that is neere, is better than a brother that is farre off*. He that is further off in nature and blood, may be much more neer in faithfulness and loue. 2. To depend vpon the Lord who reiecteth not his people for their poverty and crosses, but pitie th them the more for their afflictions: and though all men should cast them off in their misery and troubles, yet he will not forsake them, as *Dauids* case doth witnesse. *When my father and mother, saith he, forsooke me, the Lord gathered me vp*. 3. To associate our selues with godly men, for they will proue our surest friends. Vicinity and neighborhood will faile, and alliance and kindred will faile, but grace and religion will neuer faile. If wee adioyne our selues vnto them for their vertue and goodnesse, they will not seporate them selues from vs for our calamities and trouble. *Ruth* was no lesse kind to *Naomie*, when she went away empty, than when she came thither full: and *Jonathan*

Prou. 27. 10

Psal. 27. 10:

was

was as faithfull to *David*, when *Saul* sought to slay him, as when he made him his Sonne in law, and shewed best countenance to him.

VER. 21. *He that despiseth his neighbour is a sinner, but he that sheweth mercie to the poore, blessed is he.*

THIS verse dependeth on the former, wherein was declared the property of fleshly men, which will despise their friends and neighbors in their necessity, and here is set downe their state & condition which shew such vnfaithfulness, that he which doth despise his neighbour when he is poore and distressed, shall be a sinner, that is, shall be charged with sinne, and conuicted of it, and plagued for it. The same word is so taken in the booke of Kings, where *Bathsheba* telleth *David* how needefull it was for him to appoint his successor before his death. *Else*, saith he, *when my Lord the King shall sleepe with his father, I and my Sonne Salomon shall be sinners*, that is, shall be counted as guilty persons, and punished as offenders. Now this is illustrated by the contrary, the great reward which they shall receiue that pittie poote men in their afflictions, and seek to relieue and succour them in word, deed, and countenance: they are pronounced blessed, such as shall abundantly partake of Gods fauours and mercies.

It is not safe to despise poore christians in their aduersity. As God *Doll. 2.* will take vengeance of the violence that they suffer & punish their oppressors, so he wil not passe by the despite that is done to the, nor beare with such as contemne them. And hereof let the *Moadites* be an example, whome the Lord most grievously plagued *Ier. 48, 26.* for this sinne as the principall cause of their destruction. *Moad* saith *Ieremie* *shal wallow in his vomite, and he shall also be in derision.* For didst thou not deride *Israell*, as though hee had him found among theeues? for when thou speakest of him thou art moued.

First, they add affliction to the afflicted, and make their burden more heauy which were sore pressed with other crosses and troubles before. For nothing is more grievous to mans nature, nor pierceth his heart deeplier, than to see himsele despised. It was not the least of their sufferings which our Saniour *Reasons. 1.* indured

indured, the Scriptures foretelling of it, and numbring it among his grievous calamities. *I am a worne and not a man, a shame of men, and the contempt of the people. All they that see me haue mee in derision, they make a mowe and nod the head at mee, And the Church also in the Psalmes doth complaine of the bitterness thereof, and vehemently craueth help at Gods hand against it.*

Psal. 113, 6, 7. Psal. 113, 3, 4. Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for wee haue suffered too much contempt. Our soule is filled too full of the mocking of the vvaletshes, and of the despitefulness of the prowde.

2. Secondly, they thwart and contrary Gods worde, and nature, and waies: for he is most pitifull to them that be in tribulation, & so requireth all others to shew themselves. His poore seruants are as precious to him, as those of the greatest countenance in the world. And for that cause Saint Iames so sharply reprocueth the partiality which is vsed in preferring the gold rings and gay garments of the rich with the disgrace and contempt of the poore.
- Iac. 2, 5. Flath not God, saith the Apostle, chosen the poore of this world: that they should be rich in faith, and heires of the kingdom which he promised to them that loue him? But ye haue despised the poore. &c.* Though a Parent himselfe will sometimes giue correction to his dearest children, yet he will not take it well that euery seruant, and kitchin boy should therefore laugh at them, or thinke the more basely of them.

3. Thirdly, the contempt and reproach which is offered to the people & seruants of God in their calamities, the Lord doth take as offered to himselfe, & therefore it is saied that *He which mocketh the poore, reproacheth him that made him: & he that reioyceth at his aduersitie shall not be unpunished.*
- Eccl. 17, 5. Do. 7, 2.*

The vies see in the eleuenth chapter, and 12, ver. inferred vpon these words: *He that despiseth his neighbor is despising of wisdom. But he, &c.* He taketh a good way for his owne happines, that is pitifull to other men in their miseries.

The point hath been handled in the eleuenth chapter, ver. 17. where it is saied, that *he which is mercifull rewardeth his own soule:*

Vers. 22. *Do they not erre that imagine euill? but to them that thinke on good things shall be mercie and truth.*

THe question is not mooued heere in waie of doubting, as though it were vncertain whether they that study to do euil should speed euil or not, but of assurance that they shal certainly fail of their hope & expectation. And therefore the interrogation is put for a cōfident asseueration of that which is affirmed, that, neuer any wicked mā could obtain his hope to his full contentmēt in his sinful deuises. Either he commeth too short of that which he concludeth to do, or misleth of that happines which he looked for in his exploits, or falleth into those troubles which he neuer stood in fear of. *But to hē that thinke on good things*, which set their minds to meditate of performing good seruices to God and his people, in the best manner, *to them shall bee mercie and truth*, the mercie of God shall be manifested by the multitude of his blessings vpon them, and his truth declared by, fulfilling of his promises to them.

No men are so much defeated of their purposes as they which most apply their harts to mischief.

Doct. 2.

They looke for the best successe, and meete with the worst; they hope to finde greate happines in their enterprises, and are miserably vexed with great repulses. The Lord seeth all their dangerous plotting how they are continually vndermining the seat of his seruants, and therefore by a watchful prouidence doth countertermine their practises. It hath beene already shewed in the 12 chapter, that *deceit commeth to the hearts of them that imagine euill*, and there this matter hath beene more largely prosecuted.

Prou. 11. 20.

Vers. 23. *In all labour there is abundance; but the talke of the lips enleth bringeth want.*

IN all labour,) in euery honest vocation wherein a man shall diligently and faithfully imploy himselfe, *there is abundance*, a compe-

competent measure of prouision to be found for his owne maintenance, and a surplussage to bestowe on other good vses. *But the talke of his lippes onelie*, bare and vaine words, when a man will labour with his tongue, and let the rest of his members bee idle: when the mouth shall bee ready to discourse of his busines, but the hands bee negligent to perform it; when words alone shall be vsed in steed of workes, that *bringeth onelie want*, filleth him with neede and pouerty.

Dost.

No mans thruiuing consisteth so much in the gainefulness of his trade, as in his faithfulness and diligence in it. Let the fuction be neuer so commodious and profitable, yet it will yeeld little benefit to them that are remisse and slothfull therein: and let the worke be neuer so meane and little sette by, yet it will requite their trauels with sufficiency that apply themselves constantly to be industrious in it. Many rich marchants fall, and growe to be bankrupts, and many ppoore seruants rise, and grow to be wealthy. When it is said, *Blessed is euery one that feareth the Lord & walketh in his waies. In eating the labours of thine hands thou shalt bee blessed, and it shall be well with thee.* There is not a limitation, that if they haue good linings, or great stockes, or gainefull trades and occupations, they shall be so happy, and not otherwise: for that were to restraine the largenes of Gods liberality, and all sufficiency, and make him a respecter of persons in his promises, and mercies.

Psal, 112. 1, 2.

Reasons, 1.

The blessing of God is that which maketh rich; and it is not appropriated to such sciences as men like best of, and hope to get most by, but belongeth to euery one that is faithfull in anie honest calling.

2.

Secondly they that painefully and conscionably imploy themselves in any vocation, how base & contemptible soeuer it seeme to be, are in the Lords worke, and him they serue, as the Apostle speaketh enen of bondmen, and is it possible that his workmen shall worke without wages or sufficient allowance? Hee reprooueth those men which neglect to gine to the hireling his recompence for his trauell, or faile in due time to discharge it, and shall we thinke then that hee will be carelesse of his owne seruants

uain: himselfe? It appeareth by the parable that many receiue Mat. 20.
much more at his handes than eyther hee promisseth, or they
looke for, but none hath lesse wages from him than his worke
commeth to.

Incouragement to those of slowe places, to labour cheerfully in Vt. 1.
their seuerall seruices, sithence they haue Gods word for their se-
curity, that they shall not be vnprovided of so much as is expedi-
ent for them. If he say once that *in all labour there shall be aboun-*
dance, they shall neuer haue cause to contradict him, and say, wee
labour hard & faichfully, and yet liue in penury.

Reproof of them which in the decay of their state, & extremities
where into they fall, exclaime vpon their occupations, but neuer
recouit their sluggishnes in them: there is no good to be done
they say in their trade, but they consider not what euil thir idle-
nes hath done to their trade. Are there none others that dealing
in the same trades which they so much cōplaine of, do yet thriue
in the same? If they doe, it appeareth plainelie that their want
groweth, rather from their owne vnthriftines, for want of mana-
ging their affaires in due maner, than from the calling, whereby
good husbands doe well provide for themselues and their hous-
holds.

Terror for iesters, and stage players, and others of like lewde
and sinfull demeanoure, whose whole worke consisteth
in talking, and talking vaine, and talking hurtfully, and
drawing others to mispend their time in hearing of theire vaine
and hurtfull talke. Beggery is appointed for their wages, and
beggary shall duelye be paide vnto them, and beggary they
maye surely looke for; and if they receiue it not presentlie in
hand, it will bee doubled with interest at the last. Or if it
should neuer bee performed at all in that kinde, it will cer-
tainely be recompenced with some other punishment, that
shall more than counteruaile it. And let it not bee objected
heere, that the minister also dealeth onelie with his
tongue, though a principall parte of his function bee ex-
ercised in speech: for it is an holie worke, and a fruitfull
worke, and a worke which God calleth him to, and assisteth
him in, to speake to his people. But hee must also watch

ouer his flock, and study to make prouision for them, if he will shew himselfe a faithfull minister of God, If he be negligent in that duty, howsoeuer he be not laden with poverty, he will be empty of knowledge and comfort, and pressed with the burden of an euill conscience.

Verse. 24. *The riches of the wise are their crowne: but the foolishnes of fooles remaineth folle.*

They which haue wealth with godly wisdom, are made the more honorable by it for their credit: for so much the word *crowne* doth often import in the Scriptures. And though sinfull fooles haue neuer so great abundance of riches, they nothing auaile them against their foolishnes. They be as ignorant and more wicked than if they possessed nothing: their lewdnesse is not made the lesse grievous and damnable by their great substance: and their absurdities be more scene, & noted to their shame, than if they liued in a poore estate, and obscurely.

Doct.

When the heart of a man is beautified with grace, his outward preheminenes be ornaments to him.

Some in the Scriptures be commended for their strength and valiantnesse, as *Dauids* worthies: some for their vnderstanding & wisdom as *Chusai*, and *Daniel*, some for their authority and promotion, as *Ioseph* and *Mordocai*: some for their wealth and substance, as *Iob* and *Abraham*: and some for all these, as *Dauid* and *Salomon*.

Reasons 1.

First, to godly men they testify the loue and kindnes of the Lord towards them, as *Iob* saith, that *the light of Gods countenance shined vpon his head; and by his light hee walked through the darknesse, in the daies of his great prosperitie.*

Iob. 9.3

2.

Secondly, they glorifie God, and adorne religion, and get true praise to themselves by the good vsage of those things which they possesse.

Vse.

Instruction for wise men to be thankfull to God when he dealeth so bountifullly with them as to adde earthly blessings to his heauenly graces. VVhen wisdom bestoweth riches and glorie, though she bring them in her left hand, it is a gift of greater value than

Pro. 13. 36.

than if the mightiest monarch in the world should giue the greatest treasure in the world with his right hand . If a man be inriched by vertue and godlinesse which hath the promise of this life present, and of that which is to come; If God giue him power to get substance to establish his covenant with him, there is iust cause why he should conceiue comforte in his owne soule in regard of the Lords louing fauour towards him: but more equall it is that hee should returne praise to Gods name, who hath so multiplied his mercies vpon him.

1 Tim: 4. 8

Deut. 8. 18.

Reprooſe of thoſe which ſeek to diſgrace the godly ſo much the more if they be bleſſed with riches : when nothing elſe can be charged vpon them to their reproche, they picke quarrels againſt their goods to deprauē them therewith: as though it were impoſſible for any to be wealthy, vnleſſe hee be alſo vniuſt and worldly. But our Sauour telleth the cauſe of this grudging (though the drift of the parable tend to an other purpoſe) namely, *their eie is euill, becauſe he is good,* and they thinke that he giueth too much wages to his ſeruants, and too ſhort allowance to them.

2.

Mat. 10. 15,

Conſutation of their folly that thinke riches , and other outward things to ſuffice for their credit, though they be vtterly empty of all heavenly vnderſtanding. The miſer which Chriſt ſpeaketh of in the Goſpell, had abundance of wealth and ſubſtance, and yet no honour : for God called him by his right name, *foole*, and by that ſhall he be known to the end of the world, and then be euidently ſcene to be ſuch a one. *Herod* had dignity and power, and wit, and eloquence, and pompe, and fleſhly glory, and yet what is written of him, or ſpoken of him which doeth not continue the memoriall of his miſerable and wretched eſtate?

3.

Verſe. 25. *A faithfull vvitneſſe delinereth ſoules; but a deceitfull one forgeth lies.*

A Faithfull witneſſe, which both hath ſure knowledge of that which he affirmeth, and an vpriſt heart to doe ſeruice to God, & good to his brethren by his teſtimony, deliuereth ſoules, in deauoureth by declaring the truth, to helpe innocent men out

of their troubles, and infamy whereinto they are fallen, or like to come, by vniust accusations, or false surmises of them. For by *soules* in the Scriptures is often meant the persons of men. As Exod. 1. 5. All the *soules* that came out of the loynes of *Jacob*, were seuentie *soules*. But a *deceitfull one*, a false witness, or crafty accuser *forgeth lies*, as sometimes he peruerteth the truth, and abuseth it to crosse iustice and true dealing, so it that will not bee for his turne to effect his purpose, then he inuenteth a lye, and setteth a colour vpon it to destroy or molest his harmlesse neighbours. For here doth the holy ghost oppose the deceitfull to the faithfull, and forging of lyes, to deliuering of *soules*, in regard of the effect that it worketh, because by that meanes many men are brought to danger and destruction. And as this is vnderstood of the whole man, that a faithfull witness will deliuer him, so it is true concerning that part of man, the soule so properly called, that a faithfull witness, either minister, or priuate person, according as opportunity serueth, will specially labour to deliuer the heart from sinne, by testifying the truth of God against it, and so preserue his brother from destruction. This is according to that which *S. Iames* speaketh: *Brethren if any of you ha' erred from the truth, and some man hath conuerted him, let him knowe that hee which hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.* On the other side, the false Prophets, and seducers of all men, are the most deceitfull and dangerous, & do greatest mischief with their corrupt doctrine and pestilent errors. The sence of this verse is agreeable to the sixt verse of the twelfth chapter, where it is sayde, that *the talking of the wicked, is to lye in waite for blood: but the mouth of the righteous will deliuer them.* There it was obserued, and here it is confirmed that wicked men mixe their cruelty with craft and falshood. For they lie in waite for blood, & they are deceitfull, and forge lies. And that a good man will haue a good word ready to helpe them that are oppressed. For the mouth of the righteous will deliuer them, and a faithfull witness will deliuer *soules*.

Iam. 5. 19. 20.

Verf. 26. *In the feare of the Lorde there is assurance of strength, and he will be a refuge for his children.*

IN the feare of the Lord in soundnes of religion, and true godlineffe, there is assurance of strength, certainty of defence both for soule and body. And he will be a refuge for his children. This is added to the former clause, as a reason for confirmation of it. Godly men must needs be in good safety, because they be Gods children, whom he in Christ hath begotten to himselfe by the immortall seed of the world, and he doth perpetually protect all his sonnes and daughters.

Nomen are in so good safety as they which are religious and godly. See chapter the ninth, verse the first, doctrine the third concerning the pillars which wisdom hath hewen out for their preservation which come to her banquet. Deut.

Verse. 27. *The feare of the Lord is a wellspring of life to avoid the snares of death.*

AS religion was commended in the former verse to be forcible for the defence of them that imbrace it, so in this it is declared to be comfortable to them, and profitable, as appeareth by the similitude of a wellspring, whereof there was great vse in those hot countries for the refreshing of men & cattell that were thirsty, and the moystning of the earth, to make it the more fruitful. And therefore it was given for a principall prayse to the land of Canaan, that it was a good Land, in the which were rivers of water, and fountaines, &c. And Achsah the daughter of Caleb made a request to her Father to give her a blessing, that is, to doe her a speciall fauour: which was, that as hee had bestowed vpon her a drie coast, a barren field, so hee would also give her springes of water, a more fertile peece of ground, which hee accordingly yeilded vnto her. And it is called a Wellspring of life, both for the constant fullnesse of it, as neuer fayling, as also in respect of the gracious effects thereof, because that blessed nelle in this life, and etern. ll

life in the world to come, doth abundantly proceed from it. To avoid the snares of death, that is, it both giueth men instructions and worketh in them a care to flye from sinne, whereby they would be otherwise intangled to destruction. The same words are in the thirteenth chapter v. 14. Where they haue beene already expounded.

Verse. 28. *In the multitude of the people is the honour of a king, & through want of people commeth the destruction of the prince.*

IN the multitude of the people when the number of the subiects are increased, & prosper, it is both for the glory & safety of the prince. And through want of people, when they are few & feeble, cometh the destruction of the Prince, he is exposed to perills, as waiting power to defend his state & territories, and to contempt also, contrary to the honour before mencioned.

Doct.

That which is good for the state of the common wealth, is best for the prince.

That it is a benefite and blessing for a nation to abound with a multitude of people it appeareth by many testimonies of scripture, especially by that prayer which Moses maketh for Israel in the book of Deuteronomy, saying, *The Lord your God hath multiplied you: and behold ye are this day as the starres of heauen in number. The Lord God of your fathers make you a thousand times so manie mo as ye are, and blesse you, as he hath promised you.* Now in this our text we see that it is honourable and necessary for the ruler to haue his dominions well peopled. It was one of the ornaments wherewith the Lord adorned Salomons gouernment that his kingdome was filled with people and plenty. For so it is said, that *Iudah and Israell were manie as the sand of the sea in number, eating drinking and making merrie.* And it was one of the greatest blessings wherewith the faithfulness and obedience of Ichothaphat was rewarded, that there was such an increase of men vnder him, that he could chuse out eleuen hundred & threescore thousand of the most valiant of them, to bee trained soldiers in a readinesse, and that without any difficulty or inconuenience to the country. And who knoweth not that the Scrip-

tures

Deut. 1. 30.

1, Kings. 4. 20.

2. Chro. 17. 14

tures do celebrate and sette forth the glory of Chriſt his king. dome by the innumerable company of the beleeuers that are, & ſhall bee ſubieſt vnto him?

First, the increaſe and prosperous eſtate of the people doth witneſſe the clemency and iuſtice, and wiſedome of the ruler in his gouernment, as the welfare of the ſheepe doth iuſtifie the ſkill & care of the ſheepeheard. We may remember how *Iacob* doeth approoue his faithfulnes to *Laban*, *Thou knoweſt what ſernice I haue done thee, and in what ſaking thy cattell hath been vnder me. For the little that thou haſt before I came is increaſed into a multitude: and the Lord hath bleſſed thee by my coming.* And contrary, one of the kings of *Judah*, at the time of the captiuitie was vpbraided with this, that comming to the crowne hee found ſo many ſubieſts, and now through his fault the land was ſo ſpoiled of the inhabitants. *Where ſaith the Lord to him, is the flock that was giuen thee, euen the flock of thy beauty?* meaning theſe people whoſe multitude ſhould haue bene for his honour.

Reasons.

Ge. 30. 29, 30

Ier. 13. 10.

2.

Secondlie, though as the prophet ſaith, *a king bee not ſaued by an army.* yet by Gods bleſſing the increaſe of men, and number of warriers is made a ſtrength to the king and kingdome: without which Nauies and Holdes, and Artillery, or any kind of munition, wil be to no purpoſe.

3.

Thirdly, they ſerue for his profite, that his treaſury maye bee filled, and his reuenues increaſed, and his ſtate maintained, and all publique charges the better defraied by the labour and indutrie of many. For certain it is that the more handes are working, the more wealth is gotten: and equall it is that the wealthier the land groweth, the larger ſhoulde bee the princes portion.

This may be a motiue to put princes and greate potentates in minde not onelie themſelues to exerciſe lenity and mildneſſe towards theire ſubieſts, but likewiſe as good paſtors to preſerue their people from the cruelty and violence of others. For if they ſuffer foxes, and wolues, and wild beaſtes, and woory ſheepes to make hauock of their flockes at their pleaſure, it cannot bee but that a diuination of them will follow vpon it, and hurte to their owne ſtate by the paucity of their people. That made *Iob* ſo pittifull

Vſe. 1.

full

full to the poore oppressed, and so seuer to the violent oppressors: and therefore came so great a blessing on *Iobs* gouernment, & so great comfort to his heart, and so great prosperity to his estate, and so great honour to his estate, and so great reuerence to his person, and so great honor to his name, and so great blessednes to his soule and body for euer. *I was*, saith he, *a father vnto the poore*, & when I knew not the cause, I sought it out diligently. I brake the iawes of the vnrightheous man, and plucke the pray out of his teeth. Neither doth the Scripture purpose the example of Iob onely for magistrates to imitate, although it maye well besee me them all to treade in his steps, but *Iobs* better and master, euen *Iesus Christ* the Lord of Lords, and king of kings, is set forth for a patterne for Salomon himselfe, and euerie other good ruler to follow, *He shall iudge the poore of the people, he shall saue the children of the needy, and subdue the oppressour*. And therefore in his dayes shall the rightheous flourish, and abundance of peace shall bee so long as the moone endureth.

Reproof of those hurtfull and inhumane creatures, those spoilers of their brethren, which so greedily affect the depopulation of townes, and desolation of the country, whereby they are become very pernicious, and noysome both to Prince and people. And yet is their headinesse no way tollerable, which without all authority, and against authority, intrude themselues into the magistrates place, to be reformer of those abuses which the author of authority appointeth him to repress. God hath put the sword into the kings hand to punish offendours: he is ordayned to be a buckler for the defence of his subiects: it belongeth to him to redresse the things that are amisse among his people: & none is so much damnified by such publick misdemeanors, as he. How dareth then the heele, or sole of the foote, to vnrue to it selfe the office of the head? or what imboldeneth the little toe to vnder take the work of the hand? Or whence haue priuate persons their warrant to deale in those affaires, which are peculiarly assigned to Gods owne deputy?

Verse. 29. *He that is slowe to wrath is of great wisdom; but hee that is of a hasty minde exalteth follie.*

HE *that is slowe to wrath*) which is able to master the rage of his affections so, as that he will not bee carried away to distemper, contrary to the rules of lawfull anger, is of great wisdom hath received *from above* in his heart that pure, peaceable, and gentle wisdom which Saint James speaketh of, and doth also 1am. 3. 17. declare the same by his long sufferance and patient forbearance, when by indignities and wrongs he is prouoked. But hee that is of an *hastie mind*, being rashly moued to passion without due cause of displeasure, or immoderately offended, when the faulte deserueth not so much anger, *exalteth follie*, doth openly commit it as though he would lift it vp, that all men might see it. See chapter 12, 16. where this point hath bene intreated of.

Vers. 30. *A sound heart is the life of the flesh; but ennie is the rusting of the bones.*

A *Sound heart*) that is, a tender, kind, and compassionate hart toward them that be in afflictions, with a desire to relieue and succour them: for the word signifieth an *healing heart*, such a one as wisheth well to them, and studieth how it may best comfort them, so free it is from euill will, and despite, and grudging at other mens good estate, *is the life of the flesh*, bringeth health and soundnesse to the whole man that hath it. But *ennie is the rusting of the bones*, it is painefull to the minde, and hurtfull to the body, and will quickly consume a man. and bring him to his end, as the diseales which lye in the bones, and eate vp the marrowe.

No man liueth so chearfull a life, as hee which is mercifully *Doe. 1.* affected.

His happines is not detain'd from him vntill he come to heauen, but he hath some fruition thereof whiles he liueth on earth: neither doeth it consist alone in the ioye of his soule, but is very

effectuall for the health of his body. And therefore *David* declareth the felicity of such men, when he pronounceth euery one blessed that wisely considereth of the poore.

Pfal. 41. 1.

Reasons. 1.

First, it is a means to procure plenty, or at least competent store of good things for this present life, together with the comfortable vse of the same.

2.

Secondly in their aduersities, it is commonly seene that their measure is repayed them which they haue meted to others: for God doth vsually send them comforters, which will declare a fellow feeling with them of their afflictions, and pray for them, and direct them by counsell, and relieue them with helpe, and speak to their hearts comfortably: or if men faile them, yet God will not, and the testimony of their owne compassion to others shall not, as *Iob* well found: and so they are assured of supportance in their tribulations, and deliuerance out of them. And so much is meant in the Psalm, when it is sayd, that *unto the righteous ariseth light in darknesse, he is mercifull and full of compassion and righteous.*

Pfal. 112. 4.

3.

Thirdly, they neuer want matter of ioye and gladnesse so long as they see any of Gods seruants and people growe in grace, and prosper in their outward estate, and such as be in distresse, relieved by others, though themselves could not helpe them, and whosoever is thus affected, shall seldome be destitute of all cause of reioycing. This way tendeth the promise that is made to euery of thoe which vniuersally feare the Lord, in the hundredth and eight and twentieth Psalm. *The Lord our of Zion shall blesse thee, and thou shalt see the wealth of Ierusalem all the daies of thy life.*

Pfal. 128. 5.

Vse,

Instrucion to vse this holie physicke of mercy towardes our poore brethren, as a preservation to our selues, to keepe vs from afflictions (or if it be wholsome for our soules) to comfort vs in them. If we must needs drinke the portion thereof, it is a tryed medicine that neuer misseth to worke liuely in any that euer receiue it. And this may encourage euery one to seeke for it, because no mans condition doth disabill him of obtaining of it, who is so poore as that he should be hindered thereby from being pitiful. The meane may be touched with as much compassion as

the

the mightiest, & as well rewarded for it: and he that can doe least in deed to succour his distressed brother, may sometimes preuaile most in word to comfort him.

But euerie &c. VVhofoeuer hath an enuious heart, doth liue in *Doct. 2.* continuall torments.

Euen the very body and outward man is plagued therewith, as it is made the more healthfull and strong by loue and compassion: but especially the griefes and gripings of the mind and inward parts are many, and marucilous bitter, as *Caines* case declarerh.

First, he can neuer be without vexation, so long as his desires *Reasons, 1.* be vn-satisfied, and yet al enuious persons haue alwaies vn-satiable desires.

Secondly, how much soeuer he hath of wealth or promotion, it doth him no good if an other haue more, or as much, *Saul* could haue been as well content to haue lost the victory, as to haue *Dauid* preferred before him for the atchieuing of it, though himselfe had as much praise as his prowesse deserued. The spiteful man thinketh himselfe decaying, whiles those whom he maligneth do prosper: and his neighbours rising, is little lesse grievous than his owne fall. No vlcer, or stone, or strangury is more painfull to him, than to see others to go before him, or to keepe pace with him, or to follow fast after him. 2.

Reproofe of their folly, which chuse a tedious and vnhappy life, and study to make themselves miserable, by repining at the good estate of their brethren. And the more byting will their griefe and anguish bee, if *Caine*-like they fret at the grace and comfortable condition of the godly, who shall neuer fayle of the comfort of Gods fauour and blessing. VVe would deeme him in a wretched case, that should be taken with a dolorous disease that were neither curable nor mitigable while the Sunne shined: for he could no day be free from his fittes from morning to euening. And is not Gods kindnesse to his, more certayn than the sunne-shine? And will not his goodnes more constantly continue with them both day and night for euer? And are not their pangues then exceeding painfull and endlesse, that can neuer bee without torment by meanes of their indignation, vntill the Lord

Psal. 111. 9, 10.

be without mercy towards his people. It is an infallible & everlasting verity which the Prophet testifieth, that *the borne of the righteous shall be exalted with glory, the wicked shall see it & be angry he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.*

3.

Instruction to fence and fortify our selues against this diuall & diuclish enuy, whereby so many men are so much annoyed, and tormented. All remedies are to be constantly vsed aswell for the preuention, as the remoouall of it: as 1. to purge away pride and selfe-loue from whence it fumeth, & to store our hearts with humilitie & Christian charity, which will make vs thankful for our owne portions, & glad to see our brethren blessed in theirs. 2. To be well perswaded of Gods holy administration in the distribution of his gifts, that he ordereth the matter with exquisite wisdom, & iustice. For who can charge him with folly, that he bestoweth on any more then is meete? or who can challenge him of vnrighteousnes, that he giueth vnto them lesse than is due? 3. Not onelie to eie the blessings and comforts which our brethren inioy, but to think of the troubles and sorrows which they also sustaine, that so the consideration of one might stay vs from grudging at the sight of the other. 4. To remember that the graces and good things of other Christians are for our benefite, as the strength and good estate of one member serueth for the vse of an other: and therefore in repining at their happines, what doe we else but maligne our owne welfare?

Verf. 31. *He that oppresseth the poore reprobeth him that made him, but he that sheweth mercy to the poore doth honour him.*

BY poore) hee meaneth not onelie such as liue in want and penury, but those which are vnder the burde of any other afflictions, and vnable to defend themselves: and by *oppression* he vnderstandeth all kind of hard dealing, whether it be by craft or force, or false accusations and slaunders, or bitter and contumelious speeches to bring them into contempt or hatred: Hee that thus wrongeth

wrongeth any distressed person *reprocheth him that made him*, that is, the Lord who hath allotted to him that poore estate. *But he that sheweth mercy to the poor*, which doeth good, & ministrerh comfort to them that are in misery, by helping the Lords seruants, declareth his loue and estimation of the Lord their maister.

All the wrong that is offered to the poore, the Lord doth take as done to himselfe. Doct.

Though in the sight of the world they seeme forlorne persons, without any friends to take their sufferings to heart, and in appearance seeth nothing but safety in trampling vpon them, yet God professeth his tender care so far towards them, as that he maketh their case his case: and their friends his friends, and reputeth them for his foes that declare themselves to bee theirs. In another chapter not onely they are charged with contempt of him, that practise mischief against them, or violently worke them woe, and sorrow, but it is laied, that *he also which mocketh the poor despiseth him that made him*.

Prou. 17, 5.

First his commaundement is thereby violated and broken: for in many places he stricktly forbiddeth all, how great soeuer, to grieue the poore, and calleth vpon euery one to be pitiful to the. One place for this purpose may serue in steed of many that may be brought for confirmation of the point, *Zachary* telleth the people of his time, what duty the Lord required by the former prophets before the captiuitie, and what message was committed to him now, after their returne, and that was, *Execute ye true iudgement, and shewe mercie and compassion, euery man to his brother. And oppresse not the widow, nor the fatherlesse, the stranger, nor the poore.*

Reasons, 1.

Zach. 7, 9, 10.

Secondly, he hath vnderaken to be their gardian & keeper, and they are become his wards, and pupills, and therefore who soeuer dealeth iniuriously with them, doth deeme God either to be so vnfaithfull that he regardeth not the safety of his charge, or so weake and feeble that he is not able to protect and defend them.

2.

Thirdly, our texte yerleth a forcible reason, why they which oppresse the poore doe in like manner despise the Lord, because

1. Sam. 2. 7.

head their creator in respect of their persons, they are the work of his hands: and in respect of their condition, they are also his handy work as *Hannah* sang, *The Lord maketh poore, and maketh rich: he bringeth lowe, and exalteth.* So that if they wrong them as men, they misuse his creatures, which haue their form and being from him: if as poore men, they disgrace his workmanship in shaping them such a state,

Vse. 1.

Terror for cruell me, who vse, as the prophet saith, to *grind the faces of the poore*, and treade vpon their heads: for they ouermatch themselves infinitely, and bid battell to him that will crush them in peeces with his countenance. The lesse power they haue to defend themselves, the more he exerciseth for their defence: the weaker they be, and more vnable to resist their aduersaries, the stronger he will shew himselfe to be and more ready to destroie their aduersaries. Men thinke it easiest to goe ouer where the hedge is lowest, and most safe to presse downe them that are least friended, but they wil wish in the end, that they had rather climbed ouer the toppes of trees, and prouoked those which haue greatest potentates to take their parts. They shall finde it their folly to contemne *Salamons* wise preceptes, and it will turne to their paine that they cast themselves into such perilles. *Rob not,* saith he, *the poore because he is poore, neither oppresse the afflicted in iudgement. For the Lord will defend their cause and spoile the soule of those that spoyle them.* And againe in an other place, he repea-

Prou. 22. 13

Prou. 23. 10. 11

teth the same matter in other words, saying, *Remove not the ancient bounds, and enter not into the field of the fatherlesse. For hee that redeemeth them is mighty: he will defend their cause against thee.* Yf it be then so dangerous to wrong men because they be poore, how perilous is it to persecute them because they be poore and godlie? Yf for this cause oppressours be reputed despisers of God for that they lift vp their hands against his pupils, how much more shall they be counted his enemies when they deale cruelly with his children? when they strike at the members of his body? when they attempt to scratch out his eies? As *Zachary* speaketh; *He that toucheth you, toucheth the apple of his eye.* Yf so seuer a sentence shall be passed vpon them at the last day that neglect to comfort and relieue him in his members, shall there not bee a far

Zachar. 2. 8.

more

more heauy punishment inflicted vpon those which shall woud
and spoile him therein? *2.* Instruction to them that be poore and oppressed to contain the-
selves from all impatience. Is the Lord reproched by that which
is done against thee? and is his worde and worke and gouerne-
ment thereby despised? Then is the cause more his, than thine:
and it belongeth to him to redresse it with iustice, and not to
thee to staine it with distemper. Oh how men marie their owne
matters, when they will steppe into Gods place, and sit down in
his throne, and execute his office? It is an impotency that is in
their heartes, when they can beare iniuries no better, without
reuenging hands, or reuiling tongues: and it is a great defect of
faith, when they waite not till the Lord take off their burden:
and it is a need'es dread wherewith they daunt theselves, to think
their case remediless. Doth the Scripture in vaine, and to no
purpose, or with no truth, animate vs against such grieuances,
when it saith, *Y for a country thou seest the oppression of the poore, &
the defrauding of iudgement and iustice, he nor assted at the iudg-
ment: for he that is higher than the highest, regardeth, and there bee
higher than they.*

Eccle. 5. 7.

3.

Consolation to the poor & afflicted, especially if they be the me-
bers of Christ, howsoeuer they are discountenanced of men, &
relected of the world, as refuses whom the world willingly be rid
of, yet they are more esteemed of him, whose estimation is more
worth, than al the mightiest worldlings. *Abiathar* thought himself
in good safeguard, though *Saul* sought his life, when *Dauid* told
him that the enemy which came against one of the should be com-
mon to them both, and yet *Dauid* himselfe who must defend *A-
biathar*, was pursued by the King, and in perill of his own life, how
great cause then of boldnes & encouragement haue they, whome
*Dauid*s keeper doth keepe and protect, which taketh their cause
for his cause, their wrongs for his reproch, the hurts done to die for
delyaace bid to himselfe? And what a grace & fauor is this on the
other side, to his poor seruants that he chooseth to bee honoured
and serued by the mercy and compassion: that is shewed vnto
them: do he not thereby allure, and induce, inioyne, and binde
all his people to do them good? It serueth also for the great com-
fort

fort of euery good man that is pittifull and helping to them that be needy and distressed. It is accepted of the Lord Iesus Christe as if it were a beneuolence to his owne person, *I vvas an hungred saith he, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged mee; I vvas naked, and ye clothed mee; I was sick, and ye visited me; I was in prison, and ye came vnto mee.* And being asked by the righteous, when and how this kindnes by them was shewed vnto him, he telleth them, that *inasmuch as they did it to one of the least of his breithren, they haue done it to him* VVe thinke it a great preferment (as there is cause, why we should) for *Maria Magdalen, and other women to minister vnto him of their substance:* and for *Martha and Mary* to haue him for their ghest, and for the woman in *Bethania* to powre the oyntment on his head: and for *Ioseph of Arimathea, and Nicodemus* to bury him, and why then should it be counted a matter of no value (since it is a prerogatiue not much inferiour to those before specified) to haue a mercifull heart, and liberall hand in succouring and relieuing his members? Diuers of the Pharises and other vngodly men, as it may seeme, gaue him entertainment in their houses, and had him to dinner, and neither yeilded honour to him, nor receiued praise from him, nor euer shall bee rewarded by him: but none that is mercifull to any of his, though neuer so meane and despised, shall be passed by without acknowledgement, nor sent away without recompence. VVhatsoeuer is lent vnto them in compassion, is bestowed vpon him in regard of acceptance, and whatsoeuer is bestowed on them in pittie, is lent vnto him in regard of repayment.

Vers. 32. *The wicked man is pursued in his miserie, but his righteous hath hope in his death,*

THe wicked is pursued) the worde which wee translate *pursued*, signifieth to be thrust at, or to throwe downe, meaning that when his calamity once beginneth, he shall bee driuen on forwards vntill he fall into destruction. But the state of the righteous is contrary, for *he hath hope*, that is, not onely confidence & good expectation, but refuge and deliuerance in greatest extremities,
yea

yea in the very danger and torment of death it selfe, yea than especially and more than euer at anie time before.

V When godlesse men stand in greatest neede of helpe and comforte, they shall be most of all pressed with plagues, and terrours, Dott. 1.

The imprecation which *Dauid* made against his enemies may stand for a cōmination against al Gods enemies, that when they are become chaffe, or dust, the wind shall rise and blow them away: and when they walke in waies that bee darke and slipperie, the Angell of the Lord shall persecute them. Wee reade of diuers kings and *Canaanites* which came to destroy the *Gybeonites*, because they entred into league with *Israel*, that first they were discomfited by *Ioshua*, then they fled in feare, and great confusion, & then fell great hailstones vpon them, and so they perished. In the same case or as bad was *Sisera*, who beeing vanquished by *Barak* was driven from him his chariot, and army, to take himself to his heels, & fly away alone, in dread & danger, being weary and thirsty: and where he hoped for helpe, there felt hee hurte; and whome hee tooke for his friende, and preseruer of his life, hee found to be his foe, and worker of his death. Psal. 35. 5. 6.

And nothing better went the world with *Saul*, who for want of answer from God in his calamities, was driven to aske counsell of the Diuell; and then was daunted with threatnings, and afterwards wounded with weapons, hauing the *Philistims* against him, and the Lord against him, and his conscience against him, and his owne heart, and his owne hand, and his owne sword, and all to hasten his owne destruction. Ioshua. 10. 10.

First, they reiect all admonitions one after another, and will receiue no instructiō when God offreth himselfe to teach them, and therefore it is iust & equall that he should pursue them with iudgements one after another, and deny them all fauour when he letteth himselfe to plague them. Iudges. 4.

Secondly, many of them vncessantly and proudly followe theyr delights and pleasures, and those wayes which most content their carnall affections, without any feare of Gods displeasure, and therefore at the last the Lorde sendeth miseries

Reasons. 1. 2.

as many, and as fast after them, which shall neuer leave them vntill they haue brought them to ruine. So it is said of that Romish and whoorish Babilon, that idolatrous kingdome of Antichrist:

Reuel. 18. 7. 8. *Inasmuch as she glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorrow: for she saith in her heart, I sit being a Queene, and am no widdowe, and shall see no mourning. Therefore shall her plagues come at one daie, death, and sorrow, and famine, and she shall be burnt with fire.*

3.

Thirdly, the most part of wicked men, by word or deede, by one meanes or other doe set themselues to ouerthrow their harmlesse neighbours which feare the Lord, and are innocent towards them, and therefore *it is a righteous thing with God*, as the Apostle saith, *to recompence tribulation to them that trouble his people*, and to cast downe those which thrust so sore at his seruants.

2. Thes. 1. 6:

Vse.

Admonition to euery man, so to demean himselfe in time of his peace, and prosperous estate, as that hee may be supported, and held vp, and not pushed at, and cast downe in his troubles. How needfull a thing is it therefore to walke alwayes modestly without insolency, and mildly without fiercenes, and innocently without harmfulnesse, that when afflictions come, wee may haue the fauour of God, and the friendship of Gods seruants, and the comfort of our owne soules to establish vs that we fall not: What was so pernicious and preiudiciall to that cursed *Haman*, when he sunke into aduersity, as his pride and presumption, while he swimmeth in prosperity? Downe would hee haue the whole Church, and all the people of God, both men, women, and children, and therefore downe must *Haman* himselfe come into reproche and disgrace. And then how many tongues were against him? how many feet were vpon him? and how much anxiety and horror was in him? His wife forespeaketh him, the Queene accuseth him, the Eunuch conuinceth him, the king condemneth him, the executioner hangeth him, and the Lord destroyeth him.

Doct. 2.

But the righteous, &c. No danger nor death can take away the comfort or happines of godly men.

It standeth not with the will and wisdom of the Almighty

to exempt his seruants wholly from troubles, and to free them altogether from feares: for they are oftentimes very needfull and expedient, but it is most agreeable with his prouidence, and best for the praise of his power to preserve and deliuer them when they are in distresses. Many are the promises which to this purpose are made by God, and manifold are the professions which holy men make of their confidence therein, both in the old and new testament. As for example, *Iob* saith, though the Lord should slay me, yet would I trust in him still. *Iob. 13. 15.* And the Psalmist saith, God is our hope and strength, and helpe in troubles ready to bee found. *Psal. 46. 1.* Therefore will not we feare, though the earth be moued, and the mountaines fall into the midst of the sea. Though the waters be troubled, and the mountaines shake at the surges of the same. And saint Paul sayth, Who shall separate us from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or peril, or sword? As it is written, for thy sake are wee killed all the day long: we are counted as sheepe for the slaughter. Neuerthelesse in all these things we are more than conquerours through him that loued us.

First, because it is not in the power of troubles, temptations, dangers, or enemies, either to stop faithfull men from praying to the Lord, or to stay the Lord from hearing the prayers of faithfull men. *Dauid's* enemies could hinder him for a time from going to the Temple, but not one moment from repairing to heaven: they would not suffer him to bring his sacrifices to the Altar but they could not withhold him from presenting his petitions in Gods presence. That he might doe, and that he did, and that he found a meane of his helpe and succour. His distresses were exceeding great: his supplications were very seruent: and his deliuerance was maruellous comfortable. And so much himselfe acknowledgeth, or rather the Lord by him doth testifie, saying; The sorrowes of death compassed mee, and the floods of wickednesse made me afraid. The sorrowes of the graue haue compassed mee about; the snares of death ouertooke me. But in my trouble I did call vpon the Lord, and cried vnto my God; hee heard my voice out of his Temple, and my crie did come before him, euen into his eares. He hath sent downe from aboue, and taken me; hee hath drawne me out of manie waters, &c.

Reasons, 1.

2. Secondly, the Lord loveth his people as well, and is as well able to protect them in the most boisterous stormes of calamity, as to preserve them in the quietest calmes of tranquillity, according as was formerly shewed out of the eight chapter to the Romanes.

3. Thirdly, our Saviour Christ hath so vanquished the power of troubles, and death it selfe, by his suffering and dying, that they cannot hurt his members: and so seasoned and sanctified them to his people, that they are made verie commodious and profitable to them.

4. Fourthly, death is so farre from depriving the godly of the comforte of their hope, as that it rather sendeth them to the possession of theyr happinesse, which they haue so long hoped for.

Vse.

Instruction to strue against that timerousnes and want of courage which is in our nature, when we see troubles toward, and crosses comming, as though we must needs perish, if wee should be put to suffer afflictions. But what can befall vs, if we be righteous persons, that shall turne to our hurt, or lessen any parte of our hope? Nay what will God lay vpon vs that shall not turne to our good, and make our hope more firme and stable? Are they not in best case at this time, which haue passed through greatest troubles in former ages? who would not bee content to haue indured *Dauids* afflictions, or *Pauls*, to bee partakers of *Pauls* felicity or *Dauids*? who doeth not thinke that well it is with the martyrs now, though their bodies were burnt once, since their soules inioy such glory? If according to the Apostles direction wee could diuert our eyes from looking on temporall things which are seen, to the contemplation of euermlasting things which are not scene, we should thinke those momentany afflictions light, in comparison of that farre most excellent waight of glory which they cause vnto vs. And euen for the present, they are nothing so heauy to them that haue faith to behold Gods helping hand therein, as to flesh and bloud they seeme to be. And thereof let the Apostle testifie his owne experience, who had as great a load layd vpon him, as almost vpon any that can be named. *We are saith he, afflicted on euerie side, yet are we not in distresse, in powerie, but not*

ONET COME

overcome of povertrie, we are persecuted, but not forsaken: and cast downe, but persesd not.

Consolation to the faithfull against death, whereof there is no cause to be afraide, because it maketh their state better, and not worse, VVhat weary trauller would be grieved that his tedious iourney were at an end, and hee come home to his owne house, and his dearest friends, towards which he hath been long traueilling, with great toyle and painfullnesse, and there to be refreshed with all delightfull and comfortable repasts? The Prophet *Isai* telleth vs, that righteous men dye, and mercifull men are taken away, not to come into euill, but to escape the euill to come: not to lose their peace, and to fall into troubles, but to be freed from troubles, and to enjoy peace: and that the grave is a bed for the body, wherein it lodgeth and resteth, and sleepeth. And as for the soule how vnutterably happy and blessed, is the state thereof? VVhat Penne can describe, or what tongue can recount, or what heart can apprehend the exceeding greatnes of the ioy which is possessor. It is deliured from sorrow and paine, from hunger and thirst, from cold and heate, from shame and contempt, from dread and danger, and that which is most of all, and all in all, it is purged from sinne and corruption for ever. On the other side, that which it most desireth, it hath most plentiful fruition of, as of perfect brightnesse, and perfecte holinesse, glorious companions, both of Angels, and soules of iust men departed, continuall conuersation with the Lord Iesus Christ, the face and fauour of G O D neuer hidde from them, and wee knowe what the Prophet sayth, that in his presence is the fulnesse of ioy, and at his right hand there are pleasures for euermore.

Isai. 57. 1. 2.
Psal. 16. 11.

Vers. 33. *Wisdom* resteth in the heart of him that hath understanding, and that which is in the heart of fooler shall be knowne.

Wisdom, that is, holy and heavenly wisdom and grace, resteth in the heart (continueth therein, and dwelleth as in her house and habitation) of him that hath understanding,

namelie, of euery such one as is of sound iudgment and sincere affection. And that which is in the heart of fooles shall bee knowne, that sinfulness and corruption which they nourish in their soules, and take pleasure in, will breake out, and discover it selfe at one time or other. The agreement of the two clauses together will the better appeare if that be supplied which is vnderstood in each of them, which may be in this maner: Wisdome resteth in the heart of him that hath vnderstanding and wil be manifested, and folly inhabiteth in the heart of fooles and shalbe knowen.

Dof. 1.

In them onelie is grace well settled which giue it entertainment in their hearts.

Prou. 13. 16.

There shee keepeth residence, and there shee ruleth, and thither she bringeth her treasures and comforts, and euery good thing that is to be wished for. And therefore she calleth for it, as most meete for her to possesse, and safest for euery wise man to yeeld vnto her. *My son, saith she. giue me thine heart, and let thine eyes delight in my waies.*

Reasons, 1.

First, they and none other, haue the vertue of the word and of the spirit to protect the m from the violent assaults, and subtil sleights of Satan: and from the sinful perswasions, and dangerous examples of wicked persons: and from the vngodly motions, and corrupt disposition of their owne flesh. And so runneth the promise in the second chapter of this book: *When wisdome entreteth into thine heart, and knowledge delighteth thy soule, then shall counsell preserve thee, and vnderstanding shall keepe thee, and deliuer thee from the euill waie, and from the man that speaketh froward things and from them that leaue the wayes of righteousness, to walke in the wayes of darknes. And it shall deliuer thee from the strange woman, euen from the stranger which flattereth with her words &c.*

Prou. 1. 10: 11. 16.

2.

Secondly, they receiue direction and willingness, and help to doe all such seruices as God requireth at their hands. That minister vnto the pſery of godly meditaciō, & gracious speeches: and that giueth them power to performe many vertuous actions & Christiādueties. And according to this is that saying of *David*, that *the mouth of the righteous will meditate wisdom*, that is, will speak of wisdom wherof his hart hath meditated, and his tongue will

Pla. 37. 30.

will take of iudgement, For the law of his God is in his hart, and his steppes shall not slide.

Thirdly, they haue the constant and continuall possession thereof without perill of being any more vtterly stript and deprived of it; for it hath taken vp her rest in their souls, as our text affirmeth, & wil neuer forsake them, nor suffer her selfe to be driuen from thence. See more of this point and the vse of it, in the tenth chap. and fourteenth verse, where it sayed, that *wisemen lay up knowledge.*

And that which. &c. The most secret and hidden corruptions of Doct. 2. the wicked will in time be discouered and brought to light.

That which is affirmed concerning the externall actions and behauiour, wil be as truelie affirmed concerning the internall lusts and desires. It is sayd that *he which perceineth his waies shall be knowne:* and it is as sure also that he shal be knowen which corrupteth his heart.

First, the Lord knoweth all their inward thoughts and cogitations, and purposes, and what they loue, and what they hate, & *Reasons, 1.* what they reioice at, & what they be sory for: there is not the least motion in their mind, which he doth not euidentlie see; and narrowlie marke, and therefore they may well knowe that the world shall also knowe them, because *he will lighten things that be hid in darknesse; and he will make the counsels of the harts manifest, and he will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euil.* 1 Cor. 4, 5. Eccle. 13, 14.

Secondlie, God doth giue vnto manie of his seruants the spirit of discerning, that they can smell out a dissembler, and by diligent obseruation finde out the lust and lewdnesse, and sinfull disposition that is in him. And therefore *Dauid* professeth so much of himselfe, saying, *wickednesse hath of the wicked man, euen in mine heart that there is no feare of God before his eyes.* 2. Psal. 36, 1.

Thirdly, an euill heart will either sooner or later bewray himselfe by euill waies, in action, or speech, or countenance, or company, as a putrified carcaske must needs send forth an vnsauorie sent and corrupt humours in the body will break out into soares and vlcers.

Instruction to cleanse our harts from all folly and wickednes, *Vse. 1.* least

least our names bee stained: at last with reproach and infamy. Yf we would be ashamed to haue our vncleannesse, or falsehood, or pride, or any kind of impiety, or naughtines bud forth in our liues, beware how we suffer the rootes thereof to grow in our soules: If it be our disgrace that men should see the streames of sinne issuing out in the practise of our behauiour, we can neuer be out of danger of disgrace, so long as God beholdeth the fountaine of sinfulness springing in our heartes. No Art nor wit can serue to keepe it in, when occasions shall be offred to drawe it out. When *Achitophel* himselfe, though a most cunning politician, would not take heede of secret disloyaltie against *Dauid*, hee could not but breake out into open rebellion with *Abshalom*.

Verse. 34. *Iustice exalteth a nation, but sinne is shame to the people.*

Iustice, that is true religion and obedience to Gods holy commandements, and the enacting, and executing of wholesome lawes doth exalt a nation, causeth the inhabitants of well ordered comon wealths, & coutries, and ciities, & towns, to prosper, & be comended, *But* sinne practised and not punished, is a shame to people, it bringeth to contempt, and maketh them infamous, and draweth downe iudgements on the places where it is committed and tollerated.

Doct. 1.

Nothing doth so much make for the prosperity of any state, as the vertuous and godlie behauiour of the people.

Where the Lord hath seruice duely performed to him, there the Lrd shall haue his fauours freely bestowed vpon her: but if he be defrauded of his honor, it shalbe defecated of his blessings, & feele his plagues, and iudgements. It is a worthy saying that is in the booke of *Chronicles*, which *Axariah* the prophet vetered to *Asa*, and his army, saying, *O Asa, and all Iudah, and Benjamin, heere*

2. Chron. 15. 2.

ye me, The Lord is with you whiles you be with him: and if yee seeke him, he will be found of you, but if ye forsake him, he will forsake you. And before that time *Moses* had foreshewn to euery succeeding

age

age and generation, what they should trust vnto, and certainly looke for: that is, if they would obay the voice of the Lord theyr God, and keepe his commandements, *hee would make them the head, and not the taylor, and they should bee aboue one, and not beneath*. If not, their inferiours should *climbe aboue them on his, and they should come downe beneath alowe*: their vnderlings should *bee the head, and they should become the taylor*. Deut. 28. 3. 43

First, it is the best way to procure plenty; for the Lord in regard thereof, doth make the seede good, and the weather seasonable, and the earth fruitfull, and corne, and cattell, and grasse, and trees, and all sorts of commodities to prosper. And contrariwise, as it is sayd in the Psalme, *Hee turneth the floods into a wilderness, and the springes of water into drynesse, and a fruitfull Land into barrennesse, for the wickednesse of them that dwell therein*. Psal. 107: 33 34

Secondly, it bringeth peace and safety as it is promised by Micah, *that men may breake their swords into mattocks, and their speares into sithes, and sit without feare vnder their vines and fig-trees*: or if any aduersary should rise vppe against them, to inuade their country, or to vex their borders, the Lord will worke such courage and fortitude in them, as that they shall be able valiantly to resist and repell all their enemies, according as it is sayde, *that five of them should chase an hundred, and an hundred of them should put ten thousand to flight*. VWhereas if they prouoke him with iniquities, and pollute their land with sinne, hee will pursue them with perills, and plague their land with warres and slaughter. This doth Azariah prooue by experience, and putteth them in minde of it, which sawe the certainty of it, and knewe it to be true. Now, saith he, *for a long season Israel hath bene without the true God, and without a teaching Priest, and without the Law. And in that time there was no peace to him that did goe out, and goe in: but great troubles were to all the inhabitants of the earth. For nation was destroyed of nation, and Citie of Citie; for God troubled them with all aduersitie*. Micah 4: 3-4. Leuit. 26: 8. 2. Chro. 35: 3: 5: 6:

Thirdly, it obtaineth and preserueth the lightes and glory of a kingdome, or nation, that is, graue, wife, and faithfull gouernors, both in Church and common weale. Nothing doth better pro-

Isai. 3. 1, 2, 3

long the life, or defend the state of anie prince, than his owne goodnes, and his subiects godly behauiour. That is continually, in euery place a strong guard for his safe: ynd that is the best phisick for his health: thereby are worthy counsellors, and other subordinate ministers of iustice protected, and thereby are godly pastors, and fruitefull ministers of the gospell established. But when a nation is filled with impiety and sintulnesse, it must bee emptied of these treasures and ornaments, as is threatned at large by the prophet, saying, *The Lorde God of hostes will take away from Ierusalem and from Iudah the state and the strength. The strong man, and the man of warre, the iudge and the Prophet, the prudent, and the aged, the captaine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man, And I will appoint children to be their princes, and babes shall rule ouer them.*

Vse.

1. Pet. 2. 14

Instruction, that sithence iustice and iust men doe helpe to aduance a Nation, that therefore iust men and iustice be most made of in the nation: and because sinne and sinners bring shame to a people, that therefore sinners and sinne be disgraced among the people. How vnworthy a thing were it, that good benefactors, as all good men are to their country, should be euill rewarded with reproache and contempt? And how vnequall were it, that pernicious persons, as all wicked men bee, to the state, should without cause be exalted with prayse and preferment? The wise Magistrate well knoweth, that therefore G O D hath giuen him so honourable a place, and preheminance, for the punishment of euill doers, as Saint Peter testifieth, and the prayse and encouragement of them that doe well. It shall be then a worthy seruice to God, and a benefite and kindnesse to the whole kingdome, for them that haue authority so to vse their authority, as that righteousness and piety may prosper and flourish more and more, and all iniustice and wickednesse may be suppressed and wither away.

2. Confutation of their opinion which dreame that nothing can be disgracefull, that is common, and generall: whatsoeuer many doe allow, they thinke to be graced and made commendable by

by the allowance of many. And that causeth rior, and quaffing, and garishnesse, and couetousnesse, and execrable oathes, and impious sabbaoth breaking, and diuers other vices of like nature, to bee so little feared and so much committed. But how shoulde a whole people then, haue sinne turned to their shame, if the practice and consent of the multitude could take away the shame of sin? The greate number of biles, & blanes, and bitches, together, doth not lessen the loathsomenesse thereof, but augment it. Neither is the face of any man or woman disfigured by three or foure pockhoales, and made beautiful by three or foure score. Neither is a garmente made the more handsome by hauing the more staines, or patches, or rags, or rents vpon it.

Verse. 35. The fauour of a king is toward a wise seruant: but his wrath shall be toward him that causeth shame.

The fauour of a King, &c. Euerie wise king, and all other Godlie greate personages, will take delight in, and shewe countenance vnto their seruants, or officers, or any other that depend vpon them, so farre as they shall finde them diligent, obedient, discrete and trusty, and therefore will also bee readie to reward them according as their faithfull seruice shall deserue. But his wrath shall be towards him that causeth shame. He that by folly offendeth his gouernour, especially if he discredit him and his house, by lewde pranks and misdemeanors, must looke to feel his masters displeasure and that with frowning checkes, chiding, punishment, or displacing.

The honest and vertuous behaviour of inferiours, is the best way to get the fauour of superiours.

By this meanes there are none solowe, which bee not in waye of preferment, euen verie seruauntes are like to growe to greatnesse, neyther is anye so high, which will not

Doct.

Prov. 16. 13.

respect them, even Kings themselves will take pleasure in them. This is verified, by that which Salomon speaketh in another place, that *righteous lips are the delight of Kings, and the King loveth him that speaketh right things.* If words well spoken bee of such force to procure so much good liking, and favour, it cannot be that workes faithfully wrought, shou'd faile of as comfortable successe to those that performe them.

Reasons, 1.

First, the providence of God hath a strong hand in disposing of mens affections; he inclineth their hearts to like or loath, to loue or hate, as seemeth good to himselfe; and therefore when the waies of servants please him, he doeth often make them to please their masters also, as *Nebemiah* and *Daniell*, and many others haue found to their honour and comfort,

2.

Psa. 101. 6. 7.

Secondlie, the grace and feare of God preuaileth with Christian gouernors to loue, and chuse, and make much of, and preferre them that be religious and seruiceable, as *Dauid* did after a sort vow the conscionable care of this duety, when he saied, *My eyes shall be vnto the faithfull of the land, that they maie dwell with me: he that walketh in a perfect waie, he shall serue me. There shall no deceiptfull person dwell within mine house; he that telleth lyes shall not remaine in my sight.*

3.

The gaine that wise and godly mens seruices do yeeld to their masters, doth make many masters much to esteeme of the seruices of wise and godlie men: for they may vndoubtedly looke for all good faithfulness at their hands, and a prosperous successe of the workes which they deale in, from Gods hand. And that *Laban* saue and acknowledged in the labours of *Isaac*, and therefore was so vnwilling for many yeeres, to part with him, and that *Pontaphar*, and the keeper of the prison, and *Pharao*, and all that employed *Joseph* well perceiued: forasmuch as their houses were blessed for *Josephs* sake, and their estates did prosper by *Josephs* meanes.

Vse. 1.

First, for inferiours, it serueth to confute their erroneous conceits that thinke to creepe into mightie mens fauours by swaggering, boasting, and brauery, or by flattery, flattery, and sycophancie, or by other such like corrupt and sinfull courses: which thrust out religion, piety, modestye, and plaine dealing, as the greatest

greatest makebates betweene Masters and seruants, and the onely hinderers of all preferment. But commonly they that so seeke to rise, be either kept fro promotions, and so defeated of their hopes, or fall from their dignities, and so are ouerthrowne by their sinnes, when they which seeme to lye open to all contempt for their profession, are usually most regarded for their vprightnesse and honesty. VVicked *Haman* being the worst of all that were about *Ahasuerus* was for a time the nearest vnto him, and good *Mordecai* which was most faithfull, was most hardlie proceeded against, as being proscribed, and destinated to death with all the nation that he came of, for his sake, and yet *Haman* could not still stand in that high estimation nor *Mordecai* lye long vnder that heavy disgrace, but down must *Haman*, with the kings indignation into a shamefull destruction, and vp must *Mordecai* with the kings especiall fauor, to a supereminent place of authority. And albeit it come often to passe, that bad seruants be too much made of, yet it is to their greater hurt at last, and though good seruants haue had requitall at their masters hands, yet their best maister the Lord Iesus Christ, to whome they performe their seruice, in dooing their inferiour masters worke, will in due time recompence them with a better reward.

Secondlie, for superiours, it serueth to instruct them to do that which in this text the Lord prescribeth as a duety fit to be done, namely to sette their delight vpon those which are vertuous, and adorned with delightfull graces, and to let their displeasure appeare against such as are vicious, and feare not to displease God with their vngodly behatiour. So doing they shall in their government follow the example of the Lord himselfe, who is the most righteous, perfect, and absolute governour. His fauour and goodnesse is to wards euery one of them that faithfully serue him, and his wrath and angry countenance is not onely against those that rebelliously contemne his lawes, but which liue licentiously in the profession of his seruice. And this may all gouernors infallibly conclude of that by yeelding due recompence to them that deserue well, themselves do duetie deserue, and shall surely ob-

2.

mayne prayse for the vertues of their people : and by suffering misbehaviour in their houses or charges without punishment, all the fautes of their inferiours doe turne to their reproche.

For if sinne be a shame to a whole people, as the former verse testifieth, how can it but be ignominious also to a familye, and the Master thereof, as experience declareth?

FINIS.



Errata.

Page 4. line 21. for commandeth reade commendeth. page.
20 line 34. for contrutions reade contentions. page. 32.
line 4. for protection reade protraction. page. 34. line 10 for
mistry reade miserie. page 39. line 32 for premisted reade
premisid. page 40. line 19. for gills reade willes. page 44.
line 29. for displeasures reade pleasures. page 48. line 22.
for fittes reade fifties ibid line 35. for doth reade woulde
pag 49 line 4 for saith read seeth. page. 50. line 13 for his
read this. page 68. line 3. for thine reade their. ibid. line. 4.
for all that they. reade all that they haue. page 83 last line
for mischance reade mischiese. page 115. line 6. for obiection
on reade abiection page. 121. line 23. for seats read state.